National Anti-Slavery Standard.

SYDNEY HOWARD GAY, EDITOR. Without Concealment---Without Compromise. EDMUND QUINCY, JAMES RUSSELL LOWELL, COR. EDITORS.

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The Southern Press.

THE FUGITIVE SLAVE CASE AND MURDER AT CHRISTIANA, PENNSYLVANIA.

OUR readers will find in our columns the particulars of a horrible tragedy, as stated in the *Baltimore Clipper*. It is the natural fruit of the spirit of fanaticism which has been cherished for political end by such politicians as Gov. Johnston—the man put forward by the Whigs of Pennsylvania, merely because he has not scrupled to lend himself to the Abolitionists, and who has stimulated his followers to resist the execution of the law providing for the recovery of fugitives from labour. This man holds in his pocket the law which would have enabled the Marshal, in such case as this, to have put the runaway negroes in jail; but, under the pretence of a love of liberty and of that higher-law philanthropy taught by Seward of New York, he sets at defiance the injunctions of the constitution, and commits a crime immeasurably greater than the foreign invader does when he comes amongst us assailing bodily our institutions. United as our people always will be against the foreign invader, his assaults are impotent, and recoil only on his own head. But such an enemy as Governor Johnston, located in the interior of our system, is like the worm in the heart of the noble oak, which the storms of hundreds of years could not uproot, but which finally breaks, perforated by the unseen consumer of its strength. If the logic on which Governor Johnston relies to refuse the State jails and the State authority to the service of the slaveholder, in the recovery of his property, be upheld by the people of Pennsylvania, the people of the South will be without defence against the machinations of the Abolitionists; the provision of the constitution declaring that the fugitive from service shall be delivered up, on claim of the party to whom such service is due, will be a dead letter; and the South will have no other alternative but to fall back on the great principles of self-defence, which authorize individuals and nations to protect their inalienable rights.

But why shall we express surprise at the success of Gov. Johnston in arraying the senseless victims of his ambition against the sacred requisitions of the law and the constitution? Could it be expected that the eminent leaders of the Whig party should have been employed for years in stimulating the spirit of abolition and *higher-lawism* without producing practical opposition to the laws? It would be as reasonable to suppose that the trees will cease to bear their appropriate fruits as that the missionaries who preach interference with the sacred obligations of duty and law should not produce actual violations of those obligations.

It was no longer ago than the 28th of February, 1848, that the present Postmaster General introduced the following resolution into the Congress of the United States:

"Resolved, That the Committee on the Judiciary be, and they are hereby, directed to report to this House, with all convenient speed, a bill repealing all laws of Congress, and abrogating, as far as they are operative or in force in the District of Columbia, all laws of the State of Maryland which authorize or require the courts, officers, or magistrates of the United States, or of the said district within the District of Columbia, to issue process for the arrest, or commit to the jail of the said District, any runaway or other slave or fugitive from service, or coloured person claimed as such, except on due complaint and proof of, or on a conviction for, some crime or misdemeanour, the commission of which by any free white person would authorize in the same manner the arrest, commitment, and detention of such white person in like manner charged with or convicted thereof."

This resolution was preceded by a solemn declaration, that forbidding the jails of the United States to the use of the marshals in arresting and confining the fugitives from service, in conformity to existing laws, was not inconsistent with the duty of Congress, and ought to be done, because the practice was repugnant to the feelings of a majority of the people of the United States.

Are not the outrages recently committed the natural result of Mr. Hall's assertion that Congress had the right to set the negroes free in the District of Columbia? for that is the plain English of the resolution we have quoted; and can the Abolitionists of Pennsylvania be blamed for carrying out the doctrine that Congress and the States should interpret a compact of the constitution in such a manner as to *spare* the feelings of tender-hearted Fred. Douglass and his British allies? If you remonstrate with one of these *higher-law* gentry, he turns round with scorn, and points you to the President and his cabinet, who entertain, or did entertain, as late as February, 1848, the same monstrous doctrines that are now enforced with scythes and guns of the infuriated mob in Chester. Where is the evidence that Mr. Hall, the present Postmaster General, is not now as active as he was in 1848 in urging the Abolitionists to battle and murder? for such is the inevitable effect of his doctrine that the constitutional power of the Federal Government ought not to arrest the black man, when a fugitive, unless he has committed some crime which would arrest the white man, and that the jails of the United States and of the States ought not be used for the confinement of the slaves unless they have committed some crime which would authorize the confinement of a white man under the same circumstances. Where is the evidence that Mr. Corwin is not still counteracting the moral influence of the compromise, by telling the Free Soilers that he and the President are as unchanged as ever in their determination to stand by the negro as a father would by his children? It is easy to persuade these fanatics that the oath of the President and his cabinet to execute the laws is only an oath which does not interfere with the right of the Anti-Slavery men to maintain their organization, and to obstruct the operation of the laws by the thousand subterfuges which the technical forms of the law permit—particularly when those forms in the States are to be placed in the hands of such good friends as Governor Johnston, Governor Vinton, Governor Hunt, and Governor Winthrop, all of whom are in the confidence of the President and his cabinet, and well know how to cherish and direct that misapplied *sentiment* which, in the language of Mr. Webster, is to give the largest liberty to the people of all countries and of all colours—white, yellow and black.

Fortunate, indeed, it is for our country that the period is near when the people of our land can put into all the departments of their power, in both the national and State governments, men who are not soiled and contaminated by such vicious and corrupting doctrines as those which have made Anti-Slavery a political element of power. It is this element which vitiates Whiggery as a party; and it can never be eradicated from our system as long as the men it has placed in power remain there. Their elevation was a fatal symptom, which no fair weather treatment can relieve. Their influence is obliged, by a law of its nature, to act through the *media* by which it acquired ascendancy. It came up through Abolitionism and Anti-Slaveryism, and it must go down through them. Reflected through that medium, their influence will ever shed a disastrous light upon the true principles of our constitution. Out of that influence Galphinism, Gardinerism, Christiana murders, and Cuba proclamations will come, in despite even of conscientious efforts on the part of the President to stop them. They come as inevitably out of the present organization of Whiggery as vermin do from the material body when in the course of dissolution.

Fortunate, we say, it is that the people can apply the remedy before it is too late to prevent the disruption of our Union; and that Pennsylvania, re-echoing the voice which comes to us from Mississippi and all the South, will say to Gov. Johnston that the executive power of the Keystone of our Federal Arch will no longer be used to uphold the Abolitionists in their schemes of disunion—a voice which is already taken up by the whole Democratic party, and will not, we trust, die away until the doctrines of Washington, Jefferson and Jackson are again restored, and harmony and peace once more bless our land.—*Washington Union.*

NEGRO INSURRECTION.

BALTIMORE, Sept. 25.

Much excitement prevails in Pitt county, N. C. in consequence of the discovery of a plot of a negro insurrection. Several arrests have been made. It is reported that a number of *whites* were implicated.—*Lou. Cour.*

The charge conveyed in the last sentence would scarcely be credible, were it not for our knowledge of the fact, that *white* men were engaged in the treasonable and murderous outrages recently perpetrated at Christiana, Pennsylvania. But even that is a mild charge, compared with the fact, that in the State of North Carolina, can be found *white* men so base as to descend to the level of the blacks, and *conspire* with them for the upturning of the constitutional institutions of their own Commonwealth, and the rapine and slaughter of their own white fellow-citizens!—Thus coolly, deliberately, and with malice aforethought, setting at naught the laws of God and man! Assuredly "reason has fled to brutish beasts!" and demons have entered into the hearts of the "children of men."

The heart of the Christian, the Philanthropist, the Patriot! yea, even the heart of the Infidel, must sicken at the thought that intelligent, rational human beings, citizens of a Government like ours, can become so imbued with fanaticism, so lost to the sense of right, justice and humanity, as to even conceive, much less perpetrate, such damnable deeds; such demoniac treason to all laws, human and divine.

Madly do they misconstrue the true "higher" law, who torture its precepts into a palliation of, much less a justification for, the commission of such heinous crimes as have already been perpetrated, as fanatics assert, in "obedience to the *Gospel*, in the name of *Religion*, and for the sake of *Jesus Christ*." Woe! woe! unto the scribes and pharisees, who thus mislead and delude to their temporal and eternal ruin, the illiterate, the ignorant and the debased. Fearful is their responsibility in time! Awful must be their retribution in eternity.

The ignorant, misguided, and hence degraded black, may be an object of sympathy and compassion; in *his* case let justice be tempered with mercy; but no such feelings can be entertained for their educated and enlightened white advisers and abettors; whose criminal actions, in the face of light and knowledge, should (if we rightly understand the lower as well as the "higher" law) *elevate* them in due time, and *sink* them in all eternity. Justice, and justice alone, is their sole deserts; and demons, not men, their only fitting associates, here and hereafter.

Even punishment thus righteous, and destiny thus fearful, would hardly atone for the damning influence which the actions of such madmen—such traitors to God and to man—have, throughout the length and breadth of our beloved Union, upon the great, the high and the holy cause of a common Humanity. Well may the poet exclaim, in view of the direful influences exerted by such criminal conceptions and blood-thirsty deeds—

"Man's inhumanity to man,
Makes countless millions mourn!"

—*Georgetown* (Ky.) *Herald.*

PENNSYLVANIA TREASON.

AT first thought it would seem strange that but little is said or done in any of the Southern States in reference to the murder of those Marylanders who were in pursuit, legally, of their fugitives; but after mature reflection we find nothing in the whole affair to excite astonishment. Maryland has become stolid, and indifferent, almost, to such scenes. But a short while since, one of her citizens was murdered at the North for the same thing; others have been incarcerated within prison walls; and again, two of her sons have been deliberately murdered in the presence of, and by the advice and consent of, characters who claim to be white men, and who even took part in beating the bodies of the murdered, after being shot down.

It is true the Executive of Maryland has addressed King FILLMORE on the subject, but in rather a cold, heartless style. He, in common with the rest of the people of his State, has become almost indifferent. The recent high-handed aggression will be suffered to be piled on the previous, to be hid from view with the covering of Executive patronage.

And this is the way that this "*glorious Union*" continues to exist. Too weak and indisposed to prevent the shedding of Southern blood by an Abolition rabble of a Northern town; but sufficiently bold and prompt to send company after company, of Federal slaves in the port of Charleston, to awe and bluff the freemen of South Carolina from a free discussion of their grievances and wrongs.

'Tis thus the people of the South have become suppliant and fawning. Aggression after aggression has been committed, and although the spirit of freemen prompts them to resist, yet hoping that some *new aggression* may serve to rally the South, the day of vindicating our own cause is put off for a more "convenient season," until, like Sampson, we be bound, hand and foot, by the Harlot (the Federal Government,) and delivered over to the Philistines of the North.

Will Carolinians dare disgrace their ancestors by basely submitting, or suffer the pile of their grievances to be increased? God forbid. Tell it not in Gath; publish it not in the streets of Askelon. This cannot be done. Let us, while we yet claim some of the rights of freemen, throw off the accursed yoke which is galling us, at the risk of our fortunes, our tombs and our lives.—*Fairfield* (S. C.) *Herald.*

THE MURDERS IN PENNSYLVANIA.

AT the latest accounts young Gorsuch was still alive. His deposition, containing a succinct account of the circumstances of the outrage, had been taken The U. S. Marshal from Philadelphia, the U. S. District Attorney, and a U. S. Commissioner from Washington, accompanied by a company of the U. S. Marines and a number of the Philadelphia police, had arrived at the scene of outrage and arrested about thirty negroes and two white men. The slave who killed old Mr. Gorsuch had eluded arrest. The person of the latter had been robbed of about $400.

This is an alarming and atrocious outrage. The blood of Southern men, in the lawful pursuit of their property, has been shed in a free State by a mob of blacks and whites. Who is responsible for these murders? Who but that band of miscreants, the Free Soil Abolitionists of the free States? They teach the slave to resist by violence the execution of the constitutional laws of the land, put arms in his hands, and aid and abet in their use. "The 'higher law' we have been hearing so much of in theory, is only the musket and bullet in practice." Is such guilt to be tolerated—are such assassinations to be repeated? If so, the sword of civil war is already unsheathed. But what better could have been expected of the negroes and Abolitionists of Pennsylvania, when Gov. Johnston, a candidate for re-election, and his supporters, are preaching a crusade against the rights of the South, and crying "Down with the fugitive slave law?" The same cry is taken up in other Northern States—the same schemers and elements are at work—and the same results will follow. And the evil will extend to the slave-holding States. Already in Virginia there has been a similar outrage committed by slaves abetted by whites. How soon may it be the case in all the Southern States?

Mr. Buchanan well remarks in a recent letter:

"Tariffs may be raised or reduced—appropriations for internal improvements by the General Government may be made or rejected—in short all the great and important questions which have heretofore divided the two political parties of the country, may be decided in favour of the one or the other, and the Union of the States will comparatively be in no danger. Not so in regard to the question of Slavery—for this plain reason, that its agitation by the fanatics and Abolitionists of the North endangers the domestic security, the fireside peace and happiness of every man, woman and child in the slaveholding States. This agitation necessarily renders the slaves of the South discontented and unhappy, and predisposes them to acts which humanity could not contemplate without horror. Self-preservation is the first law of nature, and for this reason the Union will be in serious danger when ever the Southern people are convinced that it is inconsistent with their personal safety."

If such outrages are permitted to recur—if those who are disposed to execute law have become too weak to do it—if fanaticism has so far overawed the arm of the law as to prevent its execution—then the law of self-preservation will compel us to embrace immediately those means which shall ensure our safety, peace and happiness.—*Floridian & Journal.*

THE MURDER OF SOUTHERN MEN.

THE *National Anti-Slavery Standard*, published in New York City, alluding to the Pennsylvania tragedy says:—

"As the battle is not always to the strong, and as the love of liberty is no less powerful in men whose skins are black, than in those of light complexions, it need surprise nobody that in the game of slave-hunting with which the American annals are now weekly illustrated, it should sometimes happen that the hunting party and not the hunted become the mark for bullets, and the law of self-preservation, and not the Fugitive Slave Law, be obeyed and triumph.

"On Thursday last, one Edward Gorsuch of Maryland, his son named Dickinson, the Sheriff of Lancaster county, Pa., with other officials, some from Philadelphia, undertook the arrest of two persons, said to be the slaves of this Gorsuch. The men were residing in Lancaster county, and were, we conclude from the result, what they were alleged to be—fugitive slaves. Slaves, however, they were determined never to be again, and they stood upon their defence. Their friends rallied to their aid, and the end was, whatever may have been the preliminary steps, that the fugitives were not taken, but that the slaveholder, Gorsuch, was shot dead and his son and nephew wounded, the son, it is supposed, mortally."

The *Standard* is the most reasonable of all the papers we have seen, which have been established for the express purpose of promoting the cause of Abolition. Yet, it justifies the outrage, the particulars of which our readers have already seen.

A writer for a Philadelphia paper says:

"The white people of the neighbourhood of the scene refused to assist the officers, and could afford no facilities for the pursuit of the murderers, who escaped. They refused even to furnish a waggon and horses.

"There is no great excitement in the vicinity of the scene of the murder. No one has taken any interest in the horrid occurence."

When Mr. Toombs said, in his recent letter, accepting his nomination to Congress, that the Anti-Slavery sentiment of the North had *widened, deepened* and *strengthened*, he said what is lamentably true.

Respecable citizens of the South are shot down like wild beasts, and a waggon and horses could not be procured to pursue the murderers. —*Augusta* (*Ga.*) *Constitutionalist.*

THE PENNSYLVANIA TRAGEDY.

FOR a long term of years the North has heaped upon the South insults and wrongs, execrations and curses, because of her institutions of Slavery. Now, we have information, that several citizens from the South have been brutally murdered in endeavouring to recover fugitives slaves in accordance with the laws of the land. They were practicing no violence, but were with the United States Marshal in the legal prosecution of his duty.

Mr. Gorsuch, a respectable and highly esteemed citizen, an old and good man, was shot through the heart, and his son was also shot and killed. Their bodies were afterwards beaten with clubs and mutilated. The others, a nephew of Mr. Gorsuch, and a Dr. Pearce, were so badly injured as to make their recovery doubtful.

Our opponents are constantly pointing us to the fugitive slave law. We point you, people of Georgia, to the mangled corpses of your fellow citizens of the South. What a scene for Pennsylvania, for our country, for the nineteenth century, in the open day, presented itself to the beholder on Thursday last, in the town of Christiana, Pennsylvania. Hell itself could scarcely turn loose such a set of fiends, as those blacks and whites are, who committed the outrage of which we are treating.

We have been fearing just such a result as this. We have repeatedly told our readers, that the fanaticism of the North was blind with rage and ferocity. It is a monster whose power can no longer be despised.

Several attempts were formerly made, in other cases to kill the agents who sought to recover fugitive slaves for their owners, but fortunately they escaped. How many owners of fugitive slaves will go after them, or how many agents will undertake to go after them, in view of this horrible tragedy? Between the enormous cost of recovering them and the personal danger attending it, the law will be hereafter a perfectly dead letter. Such is the Compromise which some of our opponents tell the people is *fair, liberal* and *just*. We have lost all the territory and got a fugitive slave law, the recovery under which of our slaves, costs us more than they are worth, and the blood of our people besides.

Unfortunate, murdered, mangled citizens of Maryland! Their blood rises from the ground and calls for vengeance. It does more—it tells you, people of Georgia and the South, what your fate will be, should you be dependent upon the justice or mercy of the North on this Slavery question.—*Ibid.*

THE PENNSYLVANIA TRAGEDY.

THE correspondence in another column between Governor Lowe of Maryland, and the Executive Department of the United States, together with the letter to Governor Johnson of Pennsylvania, will command the deepest interest. They place the imposing aspects of this tragic and momentous affair properly before the country. Governor Lowe gives utterance to the deep-seated feelings which must pervade, not only Maryland but the entire South. His letter is a solemn warning to the Federal authorities. No event which has ever occurred is so seriously calculated to arouse the indignation, and exasperate the antipathies of the people of the South towards the North, as this cold blooded and deliberate murder of a highly respectable citizen, and the wounding and maltreatment of others,—who were all engaged in the peaceful prosecution of their rights, under the constitutional law of the country. That a band of Abolitionists, free negroes and outlaws, should be permitted to assemble in hostile array, with arms in their hands, forcibly to prevent the execution of the laws of the land,—that they should exercise this military resistance against the Federal officers and the owners of the fugitive slaves, acting under the process of the courts, and that they should actually rescue the fugitives and put the owner to death, and wound several of his assistants—is undeniably one of the most glaring outrages ever perpetrated in time of peace, in this country, and clearly constitutes the crime of treason against the United States. None of the offenders in the famous Whisky Insurrection, or Shay's Rebellion, were more undeniably liable to the pains and penalties of the highest offence known to our laws.

And these occurrences are of much more importance,—are marked by a greater heinousness, and fraught with deeper dangers, in consequence of their direct connection with the most agitating and vexed political issues of the day. Our country has been upon the verge of a revolution, the elements of discord have scarcely subsided into a sullen calm,—the grieved and injured Southern States have barely yielded to the importunities and assurances of their own patriotic citizens, that the hand of aggression would be stayed, and that the "Compromise" would be observed in good faith,—when this diabolical tragedy is enacted with all its vile and insulting circumstances. Well may Governor Lowe tell the President that it is one of the deadliest blows yet struck at the peace and perpetuity of the Union. His sentiments in this regard are peculiarly appropriate, earnest and impressive. They truly tell the President that if the laws are not enforced in all their majesty and power against the offenders, that there is an end of the connection between the North and South.

It will be seen that the Acting Secretary of State, in his reply, assures the Governor, that every measure will be taken by the President to bring the guilty parties to the most condign punishment. This is imperatively demanded, and will all be right if it is done. But we have little faith in the sincerity of Mr. Fillmore or his constitutional advisers in matters of this kind. Such men as Mr. Corwin, and Gov. Johnson,—the President's *fidus Achates*,—cannot be expected to aid in the prosecution or punishment of men, who have but carried out the doctrine which they have been prophets and priests in inculcating.

The conduct of Governor Johnson already, is properly expressed in the letter of Mr. Gorsuch, the son of the murdered man. His culpable remissness of duty is exhibited and rebuked in the spirit which might be expected from one who had so deeply suffered by it. This exposure should condemn Gov. Johnson, in the eyes of all right-minded and patriotic citizens, and we trust that the people of Pennsylvania will at their approaching election manifest to the Union that they will no longer tolerate in their chief executive office, a functionary who will so pander to the vile spirit of abolition, and thus countenance murder and riot—if not treason—in its most dangerous and fatal form. Regarding the peace and harmony of the Union as involved in no small degree in these transactions we look for the issue with the deepest anxiety.—*Mobile Daily Register.*

Selections.

LETTER FROM JUDGE JAY.

BEDFORD, N. Y., 4th Sept., 1851.

Dear Sir:—I have received your note, informing me that the sum I lately contributed to the funds of the "American Missionary Association" entitles me to the privileges of Life Membership, and you ask if I will allow you to enter my name on the list of your Life Members? The inquiry seems to imply a doubt of my willingness to have it known that I have contributed to a Missionary Society, conducted by persons who are not Episcopalians, and who are so fanatical and unfashionable, as to require their missionaries to exclude Slavery and caste from the churches they may found.

I take for granted that I could not accord with *all* the religious opinions of *all* your missionaries; but the DOCTRINES which the society engage to inculcate are the great, fundamental, saving doctrines of the gospel—doctrines taught in the Articles of my own Church, and cordially professed by at least the Protestant portion of her members.

But your Association is especially commended to my regard by its freedom from the loathsome heresy with which, to a greater or less degree, almost every other Missionary Society in our country is tainted. This heresy, which has been appropriately styled "COTTON DIVINITY," virtually and practically teaches that the precepts of love, mercy and justice, given by our adorable Redeemer, are not obligatory on white men in their intercourse with black. The black man, if a slave, may, according to this theological system, be righteously held and treated as a vendible beast of burden, and his wife and children sent to market at the pleasure of the owner.

Should he escape from bondage, the teachers of this divinity hold that the same God who commands us to love mercy and to do justice, and who declares that he hates oppression, requires us to seize this innocent man and send him back to all the horrors, darkness, and heathenism of his prison house. Should the black man happen to be legally entitled to life, liberty, and the pursuit of happiness, Cotton Divinity virtually denies that he is the neighbour mentioned in the second great commandment given by our Lord. The insults, privations, and outrages which he endures from a mean, cruel, and wicked prejudice, instead of being rebuked as a sin against the common Father and Creator of all, are in fact countenanced and justified by the conduct of a certain class of divines. The black man may have been cleansed, not only in the waters of baptism, but with the blood of sprinkling, and may ask from a theological seminary aid to enable him to preach to his own people the unsearchable riches of Christ; but he asks in vain—Cotton Divinity puts on its spectacles, examines the tincture of his skin, and pronouncing him unclean, drives him from the school of the prophets

He may indeed receive holy orders; but even then, not a few of the ambassadors of the lowly Jesus, who by eating and lodging with the despised Samaritans rebuked the prejudices of the Jewish priests and Pharisees, scorn to sit in the councils of the Church with a minister of the Most High God not coloured like themselves, although admitting that he holds his commission from the great Head of the Church through apostolic succession!

Nor are the victims of this ungodly spirit of caste in the church always released by death from its persecution. I know an Episcopal parish in this State that accepted and now holds a valuable cemetery, on the infamous condition, embodied in the deed of conveyance, and entered on record, "*that they shall never suffer any coloured person to be buried in any part of same.*" In this cemetery "Jews, Turks, Infidels and Heretics" are welcome to sepulture "for a consideration;" but should a coloured minister of Jesus Christs there find a grave, the whole estate is forfeited! A Presbyterian Church having lots in a cemetery to sell, in order to entice purchasers, gave a public guarantee that neither *negroes* nor executed *felons* should ever be interred within its bounds!

I have called this Cotton Divinity, this sanctification in the Church of the Redeemer, of Slavery and caste, a loathsome heresy. I regard it as a heresy, because I believe it at variance with the attributes of God, and the positive precepts of our Lord and Saviour. I regard it as a loathsome heresy, not only because it has a direct palpable tendency to promote vice, cruelty, and misery, but also because it is a most potent auxiliary to infidelity. The old-fashioned sophism and blasphemies of Voltaire, Paine, and others, are perfectly innocuous, compared with the labours of our Cotton Divines to give the sanction of our holy religion to the stupendous accumulation of wrongs and abominations involved in American Slavery, and American prejudice against African descent. That these labours have undermined the faith of many, and given new vigour to the assaults upon the Church of Christ in this land, will be denied by no honest man intimately acquainted with the Anti-Slavery agitation. Surely, surely, if there can be any extenuation of the guilt of unbelief it will be found, not in the miserable argument against the authenticity of the Scriptures, but in the odious character of Christianity itself, as it is represented by too many of its authorized ministers and official interpreters.

Christianity, we are taught by such men, justifies the forcible retention of a brother man, innocent of crime, as a "chattel personal," an article of merchandise—the annihilation of all his rights—the denial of his conjugal and parental relations, and the systematic shrouding his intellect in darkness, that he may with greater facility be retained and employed and retained as an animated machine. To declare, as some of our chief priests have done, that "no men nor set of men in our day, unless they can produce a new revelation from heaven, are entitled to pronounce Slavery *wrong;* and that "Slavery as exists at the present day, is agreeable to the order of Divine Providence," is virtually to declare that Christianity is an inexplicable riddle, a compound of contradictions and falsehoods, utterly incapable of Divine original.

I am too well aware of the weakness and credulity of poor human nature, to arraign either the motives or the sincerity of our clerical champions of Slavery and caste. May those who are now wounding our Lord in the house of His friends, find applied to their own case the prayer offered on the cross, "Father, forgive them, for they know not what they do."

Your Association rejects the whole Cotton system. It proclaims its uncompromising hostility to Slavery and caste, as anti-Christian. It denies that an Act of Congress, requiring us to co-operate in deeds of cruelty and injustice, supersedes the command of Jehovah, to love mercy and to do justice. Following the apostolic example, it teaches the duty of Christians to refuse active obedience to every human law exacting the commission of sin, and at the same time, to refrain from all forcible resistance to the penalties with which it may please "the powers that be" to visit their disobedience.

Most cordially embracing the great Christian principles of our Association, I have and ought to have no objection to your placing my name on the list of your Life Members. Amid much that is disheartening to the Christian in the present state of the American Church, the success of your Association is cheering indeed. That your fourth anniversary should have found you with an income of upwards of $25,000, and with missions established in Africa, Siam, the Sandwich Islands, the West Indies, Canada, and our own territories, is very gratifying; and the more so as in every instance your missionaries are presenting a gospel of love, justice and mercy to all men, irrespective of colour or condition. That our Father in Heaven may smile on your Association, and render it conducive to His own glory and the salvation of souls, is the prayer of your friend,

WILLIAM JAY.

WILLIAM HARNED, Esq., Assist. Treasurer, Am. M. A.—*Boston Commodwealth.*

ANNIVERSARY MEETING OF THE ANTI-SLAVERY SOCIETY OF PENNSYLVANIA, AT WESTCHESTER.

[Special Report for The New York Herald.]

FIRST DAY. . . . . *October* 7, 1851.

YOUR correspondent arrived this day in this pretty little town of Westchester, which numbers about 3,300 souls, boasts of ten places of worship, a very large and splendid court house, and numerous stately edifices and handsome private mansions, a more particular account of which he will furnish the NEW YORK HERALD ere he takes his departure hence. A vast number of people are congregated here, attracted not only from all parts of the county of Chester, but other quarters of the State—particularly the city of Brotherly Love—by reason of this being the Fourteenth Anniversary of the Pennsylvania Anti-Slavery Society. The Quakers, as a religious order, and that of the Hicksite denomination, preponderate over all other class of religionists. The females—many really pretty, and some very beautiful ones—are present; but there are no bloomers, for they cannot vegetate among the broad brims and close-bonnetted, modest, demure and unsophisticated population of these diggings. Well, to be serious, the Convention assembled this forenoon, at 11 o'clock, in a very neatly built and commodious edifice, called the Horticultural Hall. E. M. Davis of Philadelphia, took the chair, and C. M. Burleigh, Edward Webb, and Ann Preston, were appointed secretaries. There was a large and very respectable audience present, and the proceedings were characterized by good order and decorum throughout. Not the slightest excitement prevailed. Much disappointment was manifested among the more zealous portion of the members of the Society, that many friends from abroad, who were expected to honour the occasion with their presence, were not in attendance. The celebrated Wm. Lloyd Garrison, and other eloquent Abolitionists, were absent—the former owing to indisposition.

The preliminary business of organization, and the appointment of the customary committees being concluded,

LUCRETIA MOTT addressed the meeting, at some length, upon the present aspects of the Anti-Slavery Cause, alluding to the painful occurrences of the past year, in connection with the operations of the Fugitive Slave Law, and especially with the tragical affray at Christiana. She said, that while these facts appeal strongly to our sympathies and sadden our hearts, they are not cause for discouragement, or any relaxation of effort. We see in them the necessity of a wider publication of our principles for the enlightenment of the people. Our reliance has ever been upon the power of truth. The press, the public speaker, and private appeal, have been our instrumentalities. These should be employed more efficiently to show the enormity of Slavery—the wisdom, justice, and economy of freedom and free labour—and the duty of the Northern people to refuse all aid to Slavery, and employ every rightful influence to change the public sentiment of the country, and thus produce Anti-Slavery action.

The PRESIDENT addressed the Convention in a few brief and impressive remarks, in which he said there was much in the state of affairs around us to depress, but not to dishearten the friends of this benevolent cause. The extraordinary efforts which were made by the slaveholders and their abettors to put down Abolition, was only proof that they considered their system in extraordinary danger. There was nothing in the present state of affairs, properly understood, to produce despondency. Our cause, he observed, is still moving onward, and we are full of hope for the future.

J. M. MCKIM followed in a rapid review of some leading facts in the progress of the cause, agreeing with the sentiments of the Chairman, and remarking that this was no time for despondency. He believed that no despondency was felt by Abolitionists, nor any disposition to falter or relax their exertions. They have, he said, had much to excite their sympathies, and sadden their feelings, but this has not diminished their determination to labour, their devotion to principle, or their faith in the final triumphs of their cause. Mrs. Mott's allusions to the wrongs and persecutions suffered by some of our friends were naturally somewhat sombre. She has lately been into that gloomy prison, from cell to cell, and spent hours in conversing with those thirty innocent men confined there.

RECESS.

At one o'clock, the Society took a recess of one hour.

AFTERNOON SESSION.

On coming together in the afternoon, the first business was the reading of the Annual Report.

Mr. J. MILLER MCKIM, of Philadelphia, the Corresponding Secretary of the Society, read the Annual Report of the Executive Committee. It is an elaborate and ably-written document, occupying fifty manuscript pages, the most important points of which your correspondent herewith sends you.

The report commences by alluding to the obstacles the Anti-Slavery cause has had to encounter in certain events and developements of the past year. It holds that there is nothing in these events to discourage or depress, but on the contrary, that they are all susceptible of an easy and hope-inspiring explanation. It then goes on to trace all these developements alluded to, to two causes—one political, and the other commercial. One, the approach of the Presidential election and the other, the high price of cotton. The slaveholders holding the balance of power, both political and commercial have for the past year been able to dictate their own terms to the North. Northern candidates for the Presidency have felt their dependence on the South for success in their aspirations, and their course has been shaped accordingly. Under this head the report is severe upon prominent candidates of both parties. The following is a portion of what is said of Daniel Webster:—

"But in all his efforts to make favour at the South the President has had, in his Secretary of State, a formidable competitor. Daniel Webster has, almost from time immorial, been an aspirant to the Presidency. He has professed all sorts of creeds, and held to every variety of political sentiment. He has made Anti-Slavery speeches at Niblo's and pro-slavery speeches under the "October sun" at Richmond; he has been a Wilmot Proviso man and an Anti-Wilmot Proviso man; he has blown hot at the South and cold at the North, and both hot and cold in the middle States; but up until the 7th of March 1850, all without avail. He had never yet been chosen by any party as their candidate, and the time had come when his hopes would admit of no further postponement. He had passed the allotted period of human life, and his tottering steps admonished him that a strenuous effort must be made to reach the goal of his ambition or it would be for ever too late. Accordingly he struck out a new and bold course for himself, and in his memorable speech of the day and year aforesaid, the public was duly advertised of the fact. From that time to this his face has been kept steadily to a single point of the compass, and his voice has been still for Slavery. Our obligations to the South have been his theme wherever he has gone, and the duty of saving the Union by the execution of the Fugitive Slave law, and his own personal sacrifices in this behalf, have constituted the burden of his speeches. Wherever he has had an opportunity of holding forth, whether at Harrisburg, Boston, Dunkirk, Buffalo, Syracuse, or Albany, his cry has ever been the same—our obligations to the South, the necessity of the Fugitive Slave law, the crime of resisting its execution."

In regard to Mr. Buchanan, the report holds the following language:—

"Not over scrupulous as to means, and an implicit believer in the lower law, he (Mr. Buchanan) has seen, from the beginning, that the most likely way of attaining the object of his ambition was to effect a zealous devotion to Southern institutions.—In his readiness to meet the demands of the slave power, he has not only gone as far, but further, than the furthest of his competiters. His name has been quoted with approbation on the floor of the Nashville Convention, and his sanction claimed for one of the distinctive measures of that body. Mr. Buchanan has therefore, this advantage over his rivals, that he is not only a Northern man, with Southern principles, but a Union man, with disunion supporters.—In vain has General Cass, in vain has Mr. Dallas, in vain has Levi Woodbury—now gone to his account—in vain have they all tried to cope with their Pennsylvania rival in his efforts to propitiate the Southern impracticables. Much as they have been willing to concede, Mr. Buchanan has always been ready to yield more. He would not only give them the Missouri line through to the Pacific and all the territory south of it, as ground for the extension of their system, but if this should not be sufficient—judging from the course of his especial organ and particular friends in the city of Philadelphia—he would "liberate" for them the island of Cuba and by the easy process of annexation, establish them in possession of the richest slaveholding gem of the seas. These are advantages which Mr. Buchanan has over his rivals; and if his chances should not be greater than theirs, it is because absolute prostration has no greater merit with the slaveholder than a less profound obeisance; or, if it has, it is a merit which among the free people of the North, meets with a different appreciation."

The report states that there have been more alleged fugitive slaves given up under the Fugitive Slave law, from Pennsylvania, than from all the rest of the States of the Union put together. It enumerates twenty six cases, and gives a history of a portion of them. Under this head are the following remarks:

"The arrests, in all the cases east of the mountains, have been made under warrants issued by two Commissioners—Edward D. Ingraham, of Philadelphia and Richard McAllister, of Harrisburg. These men have rendered their names pre-eminently infamous, by the indecent readiness with which they have performed the odious functions of their office. Destitute of moral sense, and devoid of all proper feeling of shame, they have made themselves the lacquiats of their day and generation. Entitled for each of their deeds to the legal fee of ten 'pieces of silver,' they have, without the remorse of their prototype, again and again repeated his crime. Their names are already held in abhorrence by all good men, wherever they are known, and the curses of the poor, and them that are ready to perish, have come upon them."

Referring to the bill repealing the Pennsylvania law of 1847, the report thus speaks of Gov. Johnston:

"Whether he will sign the bill or not, remains to be seen. For our own part, we are willing to leave the matter with him, confident that he has too much respect for himself, and too much regard for the interests and honour of the commonwealth, to compromise either by any gratuitous concessions to the demands of Slavery. Gov. Johnston is no abolitionist, to his discredit be it said. On the contrary, by his political affiliations, he is placed in the ranks of our opponents; while by his oath of office, and his public voluntary reiterations, he stands pledged to support Slavery to the extent to which it is sustained by the laws of the United States, and the compromises of the constitution. But, while he goes thus far, to his credit be it said, he goes no further. This, under ordinary circumstances, would be but faint praise; but in times like these, when a strict fulfilment of the federal guarranties, and a literal observance of the laws, is not demonstration enough of loyalty to the South, but when new and unstipulated concessions are demanded, and self-degrading works of supererogation are looked for from candidates for public favour, it is something that a man in Gov. Johnston's position spurns the demand with the contempt it deserves, and turns his back upon those who would insult him with such degrading suggestions."

The report thus closes:

"A word on the subject of the Fugitive Slaw Law in regard to ourselves. At our last meeting we declared our opposition to this law, and our purpose to treat it as a nullity. We did this in the exercise of what we believed then, and believe still, to be a constitutional right, and a religious duty. In repeating our sentiments on this subject, and on this occasion, it is due to ourselves to say that we do so in no spirit of defiance or contumacy; but we wish to be understood, and we will not be intimidated.

"The seizure of men and women on the coast of Africa, for the purpose of enslaving them, is denounced by our government as piracy, and forbidden by our laws, on the penalty of death. The seizure of their descendants on the borders of Pennsylvania is required by our government as a high civil duty, and a refusal to perform it is punished by our laws with fines and imprisonment. The act, in either case, is the same; geographical lines can make no difference in its character. If it be a crime on the coast of Africa to enslave human beings, it is a crime in the State of Pennsylvania. We would not commit it in the one case, we will not commit it in the other. In no other place, under no circumstances, neither in obedience to law, nor in violation of law, can we be induced, or will we be compelled, to perpetrate the iniquity of consigning a human being to Slavery.

"The Fugitive Slave Law we regard as an infraction of the constitution—an offence against the code of nations, and a violation of the law of God. We cannot, we will not, obey it. Neither will we encourage others to obey it. On the contrary, we will on all proper occasions discourage obedience to it, and do what in us lies to cancel it on the statute book, or make it a dead letter in practice.

"These are our views, frankly avowed. This is our purpose, and we publish it to the world. We will not disguise the one, and—come fines, come imprisonment, come death—with the help of God, we will not swerve from the other."

After the reading of the annual report, the business committee reported the following resolutions:

Resolved, That we reiterate, with faith confirmed by long experience, the fundamental principles of our enterprise; that the history of the last few years has been a succession of proofs that Slavery is unnatural, unjust and inhuman, and that the law of right, and the true interests of the human race, require its immediate abolition.

Resolved, That although in the moral blindness and strange infatuation

raged despot, or of a virtuous and trembling woman to the clutches of a brutal and irresponsible master, have desecrated their office, disgraced their names, and ought to be regarded as teachers of practical atheism.

Resolved, That with scarcely an exception, the newspaper press of the city of Philadelphia has proved itself wholly derelict to its high duties and responsibilities; that it has betrayed the cause of liberty into the hands of her enemies; that it puts light for darkness, and darkness for light, calling good evil, and evil good; and that it is utterly unworthy to be a guide, as it has ceased to be a representative of a free people.

Resolved, That the American nation, in demanding for its federal constitution supreme reverence and obedience, and by its impious and contemptuous denial of the obligations of a higher law, proves itself as truly guilty of the sin of idolatry as are the worshippers of Boodh, or Juggernaut, and continually violates the command, "Thou shalt have no other Gods before me!"

Resolved, That the American Colonisation Society is unworthy of the support of philanthropists, because it deceives and misleads the nation, by professing to offer a remedy for American Slavery; because it apologizes for Slavery, and recognises slaves as property; and because it fosters a cruel prejudice against our coloured population, hinders their moral and intellectual elevation, and seeks their expulsion from their native country.

Resolved, That we earnestly recommend to Abolitionists to maintain a consistent testimony against Slavery, by carefully endeavouring to abstain from the purchase and use of the products of slave labour.

Resolved, That in carrying on its consummation the great enterprise to which we are pledged, viz, the abolition of American Slavery, we trust, as we have ever trusted, not to the power of numbers, not to the efficacy of physical force, but to the weapons of a moral and peaceful warfare, with which one may vanquish a thousand, and two put ten thousand to flight; and that with unshaken confidence in these, and in the principles which we advocate, we renew our pledges of fidelity to our oppressed brethren and to the cause of liberty, now betrayed, insulted, and outraged by the American people.

The above resolutions were discused briefly, in a general manner, by the Rev. Samuel Aaron, Thomas Hambleton, Evan Pugh, Thomas Whitson, and Lucretia Mott. After which, and before disposing of the resolutions, the convention adjourned till 10 o'clock, on Thursday morning.

SECOND DAY.

This morning, at ten o'clock, the Convention reassembled in the Horticultural Hall. It was filled to overflowing, the greater portion of the audience consisting of Quakeresses and other ladies, either belonging to the liberty party, or drawn thither by curiosity, and a desire to listen to the speeches. There was a slight sprinkling of coloured persons present, and also some young ladies in Bloomer costume.

The minutes of the proceedings of yesterday afternoon were read and accepted.

OLIVER JOHNSON, chairman of the Business Committee, reported the two following resolutions, additional to those reported yesterday:

Resolved, That in view of the increasing demands of the slave power in our country, and of the all too-willing compliance of the religious, political, and commercial organizations and institutions of the North with these unholy requirements, it behooves us to consecrate ourselves anew to our first principles, and to inscribe on our banner, in still larger characters than heretofore—"No Union with Slaveholders."

Resolved, That we recommend to the friends of freedom to circulate remonstrances against the Fugitive Slave law, and Anti-Slavery petitions to Congress and our State Legislature, with a zeal and industry commensurate with the importance of the crisis.

The above resolutions were laid on the table for the present.

The convention then proceeded to consider *seriatim*, the resolutions yesterday reported from the Committee on Business.

Rev. Mr. AARON said any one who turned his mind to what had passed in this country, during the last year, in regard to Slavery, must, he (Mr. A.) thought, think there could be no want of charity in declaring that the conduct of a considerable portion of the people of the United States, and particularly that portion of them who seemed prominent, to control the action of our government in regard to the abominations of Slavery. Notwithstanding what had been said by the great statesman, Daniel Webster, that Slavery could not be introduced into New Mexico—that it could not exist there—thousands had been carried there, from the Southern States, since the annexation of that territory. Slavery does exist in New Mexico. This country was likely soon to be involved in another war with Mexico, growing out of the introduction of Slavery in a part of her territory. We had it on the most indubitable testimony, that upwards of 2,000 slaves were now in towns and villages on the Rio Grande, where they had been pursued by bands of armed men, who threatened to burn down the Mexican towns if the inhabitants did not immediately give up those unfortunate slaves. No nation, he observed, was under obligation to restore a slave; there was no international law between nations to give up a man, except for a political crime. [There is some mistake here. Political offenses are usually excluded in treaties of extradition.—ED. HERALD.] We knew that England had denied the right, and also that some intriguing persons were now at work in a part of Mexico, endeavouring to hatch up a revolution, the distinct object of which was to lay claim to a large portion of territory. We knew what had happened in regard to Cuba, and what the feeling was South, as well as North—it was generally in favour of the invasion of that island. We also knew what was the object of getting possession of the island. It was for the purpose of transacting and carrying on the infernal slave trade, that horror of horrors. Never was there so arrogant a demand made upon the people by government as by the Fugitive Slave law. We knew, too, that there were many persons who thought themselves of great consequence in the country—who held high stations—who really contemplated stopping our free discussions on the subject of Slavery. He thought many of them—high in authority—had declared that this agitation of Slavery must and should be stopped. Doubtless the adoption of such a course would be considered constitutional by the gentleman who had been in our midst, in Westchester—[Mr. James L. Jones] appointed under the United States Commissioner under the Fugitive Slave act (applause). We were told that in opposing the execution of the act in question we put our necks in a halter, and subjected ourselves to the tender mercies of the slave power. Now, this arrogance; this determination to put down speech, was not a matter that alarmed him. He spurned all such attacks on the rights of man (great cheering). As sure as the everlasting God that made him, he defied any attempt to intimidate us, and shut our mouths; to put padlocks on our lips, because we declaimed against this infamous law. The Reverend gentleman concluded his remarks by calling upon the friends of the liberty cause to act with calmness and decision, in supporting the resolution then under consideration.

The first resolution was unanimously adopted; and the second resolution being read,

MARY GREW proceeded to address the convention. What, she inquired, were the principles and mission which had brought them together to-day? It was to renew their pledges, and go on another year in the advocacy of that cause which they had so dear at heart—the cause of the abolition of Slavery—a cause the success of which they had met to promote. They believed that Slavery was essentially and inherently sinful; and that point having long been settled, it followed, of course, that we must labour for its immediate, unconditional abolition. It could not be that an audience such as this required any illustrations in regard to American Slavery. They had them every day. The principles of the Anti-Slavery Society were known to all men. Slavery, which was embruiting 3,000,000 of our fellow creatures, was a sin against God—a violation of their rights—and ought to be immediately repented of and abstained from. That was the point from which the society started—that was the foundation on which they stood. They sought to carry out this moral reform, by reiterating their doctrines in the ears of all that would listen—by speaking, by writing them, by thinking of them. They sought to impress truths on the hearts of the nation, and they expected a corresponding action resulting in conviction. They acted on the same principles as the early apostles of Christianity. They urged upon the men and women of the country the fact, that Slavery existed amongst us—that they should consider what that Slavery is, and what they can do to abolish it. The American nation, who had fought its own way to liberty, surely ought to be the last to refuse liberty to others. But, it was said the Abolitionists violate the Fugitive Slave law. We (said Mrs. G.) cannot deny it. We do violate the law (cheers). The question of obedience to a law depends upon the character of the law itself. You must not define the word obedience as the learned law writers would. It depended upon, as she said before, the character of the law, whether or not we are bound to obey it. But, in violating the law we only imitate the example of our revolutionary forefathers, whose descendants every year on the 4th of July, celebrate the violation of the British laws in 1776 (applause). They trampled the laws under their feet. Why, their very object was to overthrow the government under which they lived. And, why? Because it was, in their opinion, oppressive. And can any man say that the oppression against which our forefathers fought can be compared to the oppression under which 3,000,000 of our fellow-countrymen are now suffering? Will any man say, for one moment, that he would rather be in the condition of our slaves than of our forefathers? Was taxation without representation so hard to bear, that blood must be shed on that account? What, then must be the condition of the man who is robbed of every political right—who is represented no where; who is deprived of his liberty; whose family ties are all sundered—who has no will but the will of his master, and who, to glorify our revolutionary fathers, rushed to battle in defence of their rights? We have violated the slave law on the same principle as men have done it before (cheers). It was a law formerly that men should not teach the doctrine of Christianity, and it seems that the adoption of it is now to be enforced. It is said, "Will you hearken unto the rulers of the land, rather than to God?" We are opposed to the intermeddling of the churches, in this matter of Slavery—apologising for, or defending this great sin. It is a fact that many ministers in the church own slaves. It is no bar to this great American church, generally, that a man may buy and sell human being in the market—that he holds humanbeings at his will—that he does with them whatever he pleases. Therefore, as consistent advocates of Anti-Slavery, we must oppose the church. Is this the first time in the history of the world that men have opposed the church? Where would you have been to-day if Luther, KNOX, Melancthon, Calvin, and a host of others had not opposed the abuses of the church, and exposed its corruptions? Was Luther a rebel, a disorganiser? No; and yet he was, in his day, treated as an outcast. Can you find fault with these great men because they stood up manfully and insisted upon a reform in the churches, and sent them down to after generations purified, more free and enlightened. Are you not now enjoying the privileges for which they fought with so much perseverance and indefatigableness? Our opponents have placed us in our present position; it is not of our seeking. The Fugitive Slave law being in violation of the law of God, we have no choice left to us. The responsibility of the violation of the Fugitive Slave bill is not upon us, and therefore we give ourselves no concern about it. With regard to the Anti-Slavery Society—never did a reform prosper more than ours has done since the first days when the gospel was preached in Judea. It has prospered wonderfully in the short space of fifteen years. Scarcely was the success of the gospel in ancient times greater than that of our society. Though we may be arrested for treason against the government, the government has committed treason against God. Though constant darkness may cover our future path, though we may fall and die in the struggle, we cannot doubt but that it will be gloriously and triumphantly carried through (great applause).

Rev. JOSEPH H. DUGDALE said, that when he received the baptismal unction of Anti-Slavery, he received it religiously, and from the beginning until now it had been with him a religious matter. And when he heard a resolution, like that which had been read, presented for the consideration of the meeting—having a strong and abiding faith in God and the divinity of principle—he was prepared to say that the Abolitionists would succeed. True, it might be through baptisms of suffering; it might be through the blood of martyrs; it might be by dashing in pieces this government. But the principles of eternal justice are destined to succeed, or there is no God (cheers). He was more accustomed to speaking in our religious assemblies, than before an audience like this, yet he could not forbear, on this occasion, bearing his testimony for freedom. He had listened this morning with interest—with intense interest—to the resolutions that had been introduced to the meeting, not being present yesterday, and he was glad they were written with such force. They were words that had fire in them—the fire of liberty and truth. He trusted that he would never be found a traitor against the government of God (applause). He trusted that they would maintain their allegiance to the law of justice and right. Those who had maintained that position had been sufferers in ages that were past; and, in contemplating the state of things before them, there seemed to be a mighty resemblance between the records of the past and the present, in relation to those who stood up manfully, fearlessly, amidst obloquy and contempt, in the defense and maintenance of their rights. His faith was in God, and in the divinity of principle. Truth would triumph, though they might suffer and die. What he prayed God for was, that they might be nerved for the coming trial; that they might acquit themselves like men and like women in this conflict; that they might not quail before man, and before the government, but recognise the great principles of justice and right; that they might stand by those principles, suffering what they might. They might lose cast—they might lose reputation—they might be cast out of the synagogue, but let them take it all joyally. They might be cast into prison, and they might suffer martyrdom; but it was impossible for the demon Slavery and its abettors to dethrone the principles of the Divine government. And all who were prepared to co-operate with these principles would be sustained triumphantly. There was a right which no man could take away—there was a freedom that demon could not destroy and that was the freedom of the soul (enthusiastic applause). What, he asked, was the system against which they were arrayed? Why, there was written down in the bloody ledger, a system in open rebellion against God—a walking horror—a system the character of which no language could portray—a system that destroys the body, and crushes the soul of its victim. There is terror in the very word "Slavery." The bare mention of the word cuts every window into a hell! This (continued Mr. D.) was strong language, he knew. But Slavery was all that was wicked—all that was horrible, and treason against the government of the Infinite (tremendous applause). And any government—that of ours included—which thus rebels against the principles of the Divine Being will be dashed to pieces, and it deserves to be. Is it treason to speak thus? Let me be a man—let me maintain my allegiance before the court of Heaven, though I give offense to my fellows. This is a time when storms are gathering about us, and it behooves us to draw nearer together. Let us not be terrified and go away. Let us become more banded and united, and let us pledge ourselves to one another and to God that we will, at least make an earnest effort to be true. I know the frailties of poor human nature. I may be one of the first, when the trial comes, to forsake my principles; but I pray to God that I may be a man—that I may be enabled to meet suffering as becomes a man. And, when we place ourselves on the side of justice and right—though we may fear, in moments of weakness, that we may lose our all—yet, such is the divinity of the Divine philosophy, the moment we do this, we gain everything that is worth possessing (applause). I sympathise deeply with all interested in this subject. I feel sympathy as well for the free coloured people as the slave. I have not been a stranger to the sufferings of either. The reverend gentleman concluded by giving some of his experience on these points, and declaring his opposition to the churches generally, except the Quaker denomination of Christians—who do not side with Slavery—as do other professed followers of Christ.

GEORGE W. TAYLOR, of Philadelphia, next addressed the Convention briefly. He believed there was a great deal of truth in the resolution under consideration. It was only those who held slaves that were interested in Slavery. They all knew the interests that exist in regard to family ties, and in reference to business, trade, and commerce particularly. That was what bound the system together. Mr. T. then referred to the terms of the federal compact between the Southern and Northern States, and argued that it was now high time that we stood up for the feelings of the North—that we should do it as far as we could do it with propriety. He was of opinion that we should render the South no assistance to catch runaway slaves. In regard to the first part of the resolution he thought that we should not be discouraged too much, for a sound feeling existed. As to the latter part of the resolution, there was a great deal of ground for discouragement. It was not worth while for a set of friends to disguise the fact. There are many abolitionists who, from interested motives, are afraid to come out and avow their hostility to Slavery.

The second resolution was unanimous adopted, and the third being read—

JAS. M. MCKIM, of Philadelphia, remarked that the passage of the Fugitive Slave Bill had been the means of introducing some new doctrines among the people, both legal and moral. One was, that a citizen of this republic should regard no law higher than the constitution. The other that was urged was more specious in its character, and had already begat an impression among the people that the duty of a good citizen was to obey all laws—that we were bound, as good citizens, to obey every law of the land, simply because it was the law of the land. This seemed to him (Mr. McK.) a new law, and good and respectable people seemed to endorse it; whilst, on the other hand, a large portion of the people had taken the opposite view. Men who had been in the habit of violating the laws of the State, and of the United States, and were, nevertheless, regarded as faithful, honourable, and honest citizens. Still, it would be admitted that there was no better set of Christians than were to be found in the city of Philadelphia, and yet they had been in the habit of refusing to obey certain laws passed under the national and State governments! A great mass of the people of Philadelphia, who were now all at once so clamorous for obedience to all law, as such, had hitherto lived in habitual violation of it (applause). The cotton merchants of Philadelphia have no compunctions of conscience in taking more than the legal interest for money. They pay more interest, and receive more, than the legal rate of interest. And yet these were the men most prominent in getting up Union and indignation meetings, who were daily living in violation of the laws of the land. There was another law that was constantly being violated—he meant the act prohibiting the circulation of small notes, and yet every body living in Pennsylvania was living in violation of it. Now, those people were not considered bad citizens. Many of them were justly regarded as among those of our best. We had now the law of treason—a law which laid the axe at the root of our dearest rights—a law which claimed to be sanctioned by men in high places—a law which prohibited the right of speech when it was to be exercised for condemning an unconstitutional and unjust law. [Here Mr. McK. read a portion of the opinion of Judge Kane on this subject.] And then he proceeded to say that the great expounder of the constitution (Daniel Webster) had given his support to this law, whilst, on other occasions, he had repudiated the doctrines it embraced. It was worthy of remark that he had been singularly inconsistent in his course of late years. He (Mr. McK.), in his reference to the remarks of Judge Kane, did not mean to say that that judge had laid down a doctrine which deprived us or the right of speech, but he would say that such was the popular construction put upon his language by intelligent men, and such also was the construction given to the act by men who administer the laws of the United States. It was not likely, however, judging from the character of Judge Kane, that he would put such a construction upon the Fugitive Slave Bill as he (Mr. McK.) had said was the popular construction. This endeavour to stifle free expression of opinion had taken hold of the consciences of men, and arrested the religious feelings of the country. They would not submit to have them trifled with. [Here Mr. K. read some long extracts from the New York *Evening Post* condemning the Fugitive Slave Bill, Mr. Webster's course in regard to it, &c.] It was not a fact that as good citizens they were bound to obey all laws, especially if they were bad laws—laws that might be unconstitutional. Judge McLean had so decided, and said that they had their remedy by an appeal to the courts.

Mr. BURLEIGH—Such has also been the decision of the Chief Justice of the State of Maine as well as of Ohio.

Mr. MCKIM—Then we have our natural rights. We can labour to repeal the law. We can call upon others to disobey it, and we can take the consequences. If the penalty be fine and imprisonment, we can bear it. This law strikes at the rights of the American people. It takes from them not only their natural rights, but also the rights which are guarantied to us by the constitution of the United States and by the laws of the land.

OLIVER JOHNSON expressed his delight at the course which the meeting had taken in reference to their resolutions. The question before them in the resolution seemed to involve the great practical issue before the country—an issue which he was proud to say was presented by the Anti-Slavery movement. And, if they had never even taken a decided step towards the freedom of a single slave, this movement was worth ten times all they had previously done in the good cause. What was the practical question before them? It was of as binding authority as anything could be, for this act of Congress was opposed to the law of God. What was the teachings of the Bible on the question of Slavery, by which this nation professes to be governed? Why, that we must obey the laws of God before the enactments of men. And here we were called upon to obey a law in direct contravention of the Divine law. Legislative bodies had no authority to bind the consciences of men. How was it with Jesus Christ and his followers? Did they not come in contact with the government of Judea? Surely they did; but still they went on knowing that what they were doing had the sanction of God. After some further remarks on this point, Mr. Johnson further continued by saying—let us scatter our newspapers and tracts far and wide over the country. I am certain those appearances of discouragement around us now will pass away. It is for us, however, to be faithful—whether darkness or light shall surround us. We work in consciousness that our great enterprise is based upon truth, and knowing that God and truth are on our side there is no ground for discouragement—no occasion for faltering. I have no doubt that after the Presidential election there will be those who will express their shame that they ever so degradad themselves as to support the Fugitive Slave Law (great applause).

Mr. BURLEIGH agreed that the question presented in the resolution was a great issue before the nation at this time, and it presented the Anti-Slavery movement in its true aspect—not as a movement simply for the liberation of slaves, however important that was, but as a movement in favour of the liberty of the coloured race, in the exercise of a pure and religious conviction among the people of this country (applause). The time had come when they were to decide whether they had a right to obey God according to the dictates of their own consciences. The Abolitionists were placed in the same position of the old covenanters, except that the Abolitionists employed the sword of truth in vindication of their right. The men now, however, who were ready to defend the right, would not resort to the sword, violence in the defence of the truth; they having confidence in the spiritual armour of God to accomplish ihe great work. He utterly denied that a man could be compelled to lay aside conscience to observe and obey a law which violated it. This Fugitive Slave Law denounced the authority of God; it dethroned Jehovah himself, and put Millard Fillmore and his satellites, and the drunken members of the Legislature of the American nation, in his place. Now the question was, whether Jehovah or those men should rule? Which will you obey—Millard Fillmore and Daniel Webster, and the Congress, or Jehovah himself? Who do you choose ye? The question arises—Will you obey God, or will you bow to this Baal—this idol—which has been set up for us to worship? Mr. B. then descanted on the character and reputation of the law-makers, contending that they were not trustworthy. The law was passed principally by men who were in a state of intoxication, and that, too, for the most selfish purposes. And yet, under such circumstances, the law was to be binding upon the good citizens of the country! He had no language to characterise such a doctrine as that. Slavery was a monstrous, a hideous thing. There was no higher law than the constitution, and yet they must obey the law, no matter what might be its character. Those high in authority had said we must acquiesce in receiving this law—that discussion must be stopped. Had not the military been called out in Boston to enforce this iniquitous law? And charges of treason had been made against your neighbours [alluding to the Christiana outrage], on false suspicion of being in complicity to resist the statutes of the nation. Mr. B here dwelt upon the bad character of the parties who had appeared against those charged with being engaged in the Christiana affair. The proper course for those in authority to take would be to imprison all the good and virtuous men, for safety (laughter)—and let the scoundrels go at large, if this charge of treason was to be carried out in the manner it had been. They should imprison those who had coasciences, and let the others go free—the legalized kidnappers and their compatriots (laughter and enthusiastic bursts of applause).

The following song was then sang by the convention in a body:

I AM AN ABOLITIONIST.

Air—Auld Lang Syne.

I am an Abolitionist!
I glory in the name;
Though now by Slavery's minions hiss'd
And covered o'er with shame.
It is a spell of light and power,
The watchword of the free;
Who spurns it in the trial-hour,
A craven soul is he!

I am an Abolitionist!
Than urge me not to pause;
For joyfully do I enlist
In Freedom's sacred cause:
A nobler strife the world ne'er saw,
Th' enslaved to disenthrall;
I am a soldier for the war,
Whatever may befall!

I am an Abolitionist!
Oppression's deadly foe;
In God's great strength will I resist,
And lay the monster low;
In God's great name do I demand,
To all be freedom given,
That peace and joy may fill the land,
And songs go up to Heaven.

I am an Abolitionist!
No threats shall awe my soul,
No perils cause me to desist,
No bribes my acts control;
A freeman will I live and die,
In sunshine and in shade,
And raise my voice for liberty,
Of nought on earth afraid.

The above was received with great fervour, and an outburst of applause.

The convention then took a recess.

AFTERNOON SESSION.

THOMAS GARRET, of Wilmington, explained the slave law of the State of Delaware, and its operation therein, which, he said, was very mild, indeed; and there was no disposition on the part of many of the authorities to act rightly in regard to the Fugitive Slave Law.

Mr. C. DARLINGTON usbmitted the following preamble and resolution, which was read and laid on the table:—

Whereas, It has been the practice on many and various occasions, within the last seventy-five years, to read the Declaration of Independence at public gatherings and patriotic jubilees, which contains the following sentiments, "That all men are created equal, and endowed by their Creator with certain inalienable rights, and among these are life, liberty, and the pursuit of happiness," and that it is their right and their duty to throw off an absolute government—And

Whereas, It is almost impossible to prevent a portion of our people (who have no rights) from hearing these sentiments proclaimed, and of falling into the fatal mistake of supposing they were included in the terms "all men," and that those who adopted them really meant what they said—And,

Whereas, A considerable portion of our citizens, seeing these sentiments set forth by those high in authority, have been led to the conclusion that they had some foundation in truth, and have unwisely cherished the fatal delusion until they have become disqualified to carry out some of the measures of the great Compromise with alacrity, thereby subjecting our glorious Union to the danger of dissolution—Therefore,

Resolved, That we recommend to our national lawmakers to take the necessary measures to suppress the reading of said Declaration at public assemblies altogether, or direct copies to be prepared for that especial purpose, with the obnoxious passages omitted; or, as a last resort to save the Union, take into consideration the propriety of repealing the Fugitive Slave Law.

The resolutions [published in yesterday's HERALD] relative to the recent tragedy in Christiana having come up in order—

The Rev. SAMUEL AARON, of Norristown, said that he was prepared, with all his soul, to respond to the sentiments contained in the resolution which had just been read. He liked the style—it was correct, impressive and emphatic in its tone. He would have been glad, however, if it had been a little more strongly expressed. He wished, without practising any bravado, that they should make it perfectly understood by the world, as it was in their hearts. They sympathized with their brethren lying in the prison of an adjacent county. He had no faith in the evidence of the scoundrel Officer Kline. He would not be guided by his information; but, so far as we had obtained any from persons upon whom reliance could be placed, he was free to say that if those men in prison were traitors, then he (Mr. Aaron) was a traitor (cheers). If they were to be hung up, as a spectacle between heaven and earth, according to law, then he would say that they—all the Abolitionists present—ought also to be hung (vociferous applause). Those were his feelings—those were his deep convictions. If those men were traitors against the Government of the United States, then are we also traitors—at least he felt that he was one. Let us be distinctly understood, for he knew that the Abolitionists were often misrepresented. It was contended by many distinguished lawyers—Daniel Webster to the contrary, notwithstanding—that the Fugitive Slave Law is unconstitutional. We know, continued Mr. A., what are the habits of Mr. Webster. He may think this way when he is in one State, and another way when he is in another State (laughter). But at present his mind is bent on being President of the United States before he dies; but he must look sharp about it. I do remember when Daniel Webster was not half the rotten, bloated carcass he is now—twenty years ago. We know what we are to expect, should Mr. Webster become President of the United States. Mr. A. then proceeded to say that there were other eminent lawyers, and particularly Mr. John Van Buren—who, it is declared, on one occasion, by a Judge of the Supreme Court of the United States, had delivered a better argument before that tribunal than Mr. Webster—that said the law was unconstitutional. Judge Rantoul and other great legal luminaries had made the same declaration. The rev gentleman here commented on the character of the testimony produced at the examination of the Christiana prisoners—said there was nothing in it to criminate them, and that it was all of an *ex parte* character. He next glanced at the late slave case at Syracuse, and justified the course pursued by the mob against the authorities. He said that he was very sorry for the poor man (Mr. Gorsuch) who was killed at Christiana, because he was sure that a ruffian—a man, who came there to slaughter others, was not prepared to die—to meet his God. But he (Mr. A. would have been more sorry had the slave catchers got Parker and the other coloured men, and carried them back into Slavery.—Those coloured men were only following the example of George Washington and the other great men who had fought for the independence of America. Every man, he contended, had an inherent right to liberty. It was a sad thing to send a man to his last account who was unprepared—but the man who was the cause of his death had acted only in self-defence, and was engaged in a righteous cause (applause). Here Mr. A. entered into an explanation of what he understood to be the facts of the case, and concluded by vindicating the parties supposed to have been implicated in the tragedy—many of whom are now in prison awaiting their trial.

OLIVER JOHNSON remarked that he had been informed by a distinguished member of the last Congress, that an intimate friend of Daniel Webster—the Hon. Mr. Ashmun—had come to him privately, and put into his hand a synopsis of a speech in the handwriting of Mr. Webster. It was an Anti-Slavery speech. It was placed in the hands of the member from Ohio, for the purpose of eliciting from him his opinion as to whether it would be satisfactory to the Anti-Slavery portion of the country. The member alluded to took great interest in the matter—took the manuscript to his room—read it over attentively, and returned it with a few suggestions to make some very slight alterations, but not as to principles. It was stated, by Mr. Webster, that he only waited for a good opportunity to deliver the speech before the country. And this report of Mr. Webster's intention was circulated among members of Congress, and gave great satisfaction to many. But, after the fact became known, a committee waited upon Mr. Webster, and among them were Mr. Stephens and Mr. Tombs, of Georgia, when they presented such arguments to him as to induce him to change his mind on the subject. And this convention knew what sort of a speech he made on the 7th of March last. He (Mr. J.) mentioned this to show that Mr Webster had, at first, made up his mind to speak on the side of Freedom. He, however, afterwards, it would seem, determined to speak on the side of Slavery and the South (sensation). The platform of the Anti-Slavery Society, it ought to be understood, was a free platform to all who consider the subject of Slavery, who are at liberty to get up here, and get up and speak for or against Slavery; but the Society did not hold themselves responsible for the speeches of those not members of this body. We are, said Mr. Johnson, preaching abolitionism to the nation; but are opposed to the use of violence to accomplish the object we have in view. We fight against the Fugitive Slave Law, by moral means—not by brutal means, and also for the rights of the coloured man, who has no one to protect him—no court or legislature to extend its shield over him. He, the speaker did not wonder that in his desperation to secure his liberty, the coloured man would fight. It was only natural that he should do so. But he, Mr. Johnson, repeated that he advocated the obtainment of the benevolent and righteous views of this Society by peaceful and moral means (applause).

MARY GREW remarked, that this was perhaps, the most important resolution that this convention would pass; and therefore, it was not right it should be passed without due consideration and deliberation. We should take care that all our legislatures should understand that we are opposed to this Fugitive Slave law, and are ready to take all the consequences. We will let them know that we have the philosophy to hear, without trepidation, the threat to hang us. We scorn their threats (Enthusiastic cheers). We have said, again and again, that in this warfare our weapons are not violence and the sword, but the example of Christ—moral suasion and teachings. We use no harsh means we have not so learned Christ. The doctrines we teach are not the doctrines of the world; and the world has no right to find fault with the unfortunate coloured men at Christiana, who, to protect themselves from being dragged into Slavery, defended themselves in the cause of freedom (applause). They ought to be glorified—almost deified. We should return good for evil, and show kindness for hatred. That is the principle upon which we will carry on our warfare against Slavery. Let us, in our hearts, resolve that the Fugitive Slave law passed by the last Congress must be repealed, it being a violation of the law of God; that obedience to it is treason to Him that rules the universe. We will not fail to obey God rather than man (reiterated applause).

ROBERT PURVIS had determined not to say anything on the subject of the Fugitive Slave law, when an attempt was made to neutralize the effects of the speech of the gentleman (Rev. Mr. Aaron) on the minds of this audience. He denounced the Fugitive Slave law as infernal and damnable, and defended Mr. Aaron's sentiments as placing the matter in the true light, and as doing nothing more than common justice to the unfortunate coloured men now incarcerated in prison in Philadelphia. The coloured man, in defending himself and his liberty, had only been true to himself, to his family, to true liberty, and to his God (vociferous cheering). He was glad that the first battle for liberty had been fought! He was happy that one man here had dared to speak out his sentiments, although black men alone were concerned. He felt deeply on this subject. He would say that the Christiana affair had done much for our cause, and he would ever uphold the brave spirits in that glorious scene (tremendous applause).

EDWARD M. DAVIS (chairman) thought it was due to say to the audience, that the Anti-Slavery Society did not recommend violence of any kind; on the contrary, peaceful means of effecting this great moral reform. This Society did not deem itself at all responsible for the remarks of the reverend gentleman, (Rev. Mr. Aaron).

The Rev. Mr. AARON rose and said, that he founded his argument on the New Testament, and he unequivocally declared that if a man, black or white, or that he (Mr. A.) for instance, were to have his wife and children attempted to be dragged into American Slavery he would kill the slave catcher, if he could not otherwise get rid of him (great sensation, mingled with applause)!

The resolution was then unanimously adopted.

The song, "I am an Abolitionist," was then sung by the audience.

After a few remarks—of a character like those already embraced in the speeches of the foregoing speakers—from Jacob PAXSON, Sarah HARRIS, Mrs. Mott, William Thorne, Scott, Robert Purvis, Chandler Darlington, and Evan Pugh.

The convention adjourned till 9 o'clock the following morning.

THIRD DAY.

The members of this body re assembled in the Horticultural Hall, at 10 o'clock this morning, when the proceedings were opened with prayer.

The minutes of the business of yesterday were read and accepted.

All the resolutions reported from the Business Committee, and embraced in yesterday's report, were unanimously adopted without amendment, except the eighth, which was modified to read as follows, and thus passed, *nem con*:

Resolved, That the American Colonisation Society is unworthy of the support of philanthropists, because it deceives and misleads the nation by professing to offer a remedy for American Slavery; because it apologizes for Slavery, and recognises slaves as property; and because it fosters a cruel prejudice against our coloured population, and by denying the possibility of their duration in this country, and seeking their expulsion from their native land, hinders their moral and intellectual improvement.

A brief discussion, of rather a desultory character took place on the above resolution during which two coloured men gave their sentiments in total opposition to the colonisation scheme. They said that they would rather die than be induced to go to Africa.

Mrs. MOTT also denounced the Colonisation Society as most infamous and inhuman in its purposes. No person could be a consistent member of the Anti-Slavery Society, and yet approve of the other for they were in direct antagonism. The one was kind and humane in its principles, whilst the other was intolerant and cruel in its very inception. Why, she asked, should the poor coloured people be driven from this—their native country—to a foreign land, any more than the whites? It was a monstrous proposition, and ought not to be listened to for one moment. She felt indignant whenever she heard the name of the Colonisation Society.

Mr. HIRAM and Mr GIBSON also addressed the convention in the same denunciatory manner.

Mr. MCKIM offered the following, which was unanimously adopted:—

Resolved, That this society takes this opportunity to express its hearty thanks to that distinguished philanthropist and eloquent champion of liberty, George Thompson, Esq., of England, for the valuable services rendered by him to the cause of Anti-Slavery, during his recent visit to this country, and for the zeal and efficiency with which he is now labouring for its advancement in his own land.

A very long letter was read from Rev. Theodore Parker, of Boston, addressed to the President of this convention, stating his inability to attend its proceedings, on account of a prior engagement. He says, among other things, alluding to the affair at Christiana, and the coloured men engaged therein, that he "rejoices a negro has shot a kidnapper; for now a black man may hold up his head before these haughty Caucasians, and say—'You can see we can fight for our liberty; the monopoly is not altogether on your side.'" Bewailing the fate of the two white men, and these coloured men the Rev. Dr. further adds:—"The law is against them, the constitution is against them, public opinion is against them." * * * "I suppose you will hang them for treason; I suppose all that the corruption of the American government can do will be done, to secure the condemnation of those men. I should not be surprised if some of them are hung."

The reading of the words, "I rejoice that a negro has shot a kidnapper," drew from the audience—members of the society generally—reiterated and overwhelming bursts of applause.

A number of resolutions were adopted relating to the appointment of officers for the ensuing year, the circulation of documents, tracts, &c., A desultory debate ensued on the last subject in which Messrs. McKim, Johnson, Davis, Linton, and others participated. Ministers of the gospel were charged with misrepresenting the views of the Anti-Slavery Society, and doing more injury to the cause of Abolition than all the politicians in the country.

The following was reported from the Business Committee, and, after being slightly amended, was adopted:

In view of the incressing necessities of the cause, and of the increased sympathy in the community for the wronged slave, and in view of the effort that is being made by those in authority to suppress free speech, the committee recommended the adoption of the following resolutions:

Resolved, That the Abolitionists in each of the districts of Eastern Pennsylvania, and such parts of New Jersey and Delaware as are in sympathy with this society, be requested to nominate and send to the Executive Committee, the name of some responsible and suitable person to act in co-operation with the Executive Committee, in raising funds for the use of the State society. Such persons are also requested to use their endeavours to obtain subscriptions for the Anti-Slavery papers, especially for the *Pennsylvania Freeman*.

Resolved, That in the districts where there are no nominations made by residents, that they be made by the Executive Committee.

Resolved, That the names of the persons thus appointed, with their post office address, be published in *The Freeman*, and that such publication shall be considered as their authority to act, and that said persons be requested to meet in Philadelphia during the time of the Fair.

Yesterday and to-day, a collection was taken up in aid of the Anti-Slavery cause and about $900 was contributed, as we understand. However, the sum received was not so large as that of last year.

A resolution of thanks to the citizens of Westchester for their kindness, urbanity and hospitality, was unanimously adopted.

The following resolutions were passed unanimously:

Resolved, That, in view of the increasing demands of the slave power in our country, and of the all-too willing compliance of the religious, political and commercial organizations and institutions of the North, with these unholy requirements it behooves us to consecrate ourselves anew to our first principles, and to inscribe on our banner, in still larger characters than heretofore, "No union with slaveholders."

Resolved, That we recommend to the friends of freedom, to circulate remonstrances against the slave law, and Anti-Slavery petitions to Congress and our State Legislature, with a zeal and industry commensurate with the importance of the crisis.

Resolved, That while the subserviency to the slave power manifested by men great in intellect and in influence, fills us with sorrow and indignation, we perceive indications of the progress of our enterprise, and encouragement to more vigorous effort, in the devotion to the principles of freedom manifested by many eminent men in the Church, and in the State,

After a song entitled "The Blind Coloured Boy," had been sung by the members and the audiecue, the conventions adjourned *sine die*.

——ECCLESIASTICAL HAIR-SPITTING.—Controversies have frequently arisen in our Churches in years past, in which individual members have been arrayed on the one side, and the Presbyter's Synod or other high Ecclesiastical Court upon the other. Diverse opinions upon the question of Slavery have proved fruitful sources of these unpleasant and generally unprofitable attempts to vindicate the discipline of Ecclesiastical bodies—the charges against the member or clergyman defendant being, generally, some perverseness in refusing to obey the civil law, in inculcating a fanatical contempt of its requirements, or refusing to be restrained by the recognized authority of the Church, from propounding extreme views in support of "Anti-Slavery sentiments."

A case involving the other view of the subject, as we understand it, has been pending in this city for a year or more, and still remains undecided. As it possesses considerable interest from the novelty of some of its features, and the peculiar views of the parties to the controversy, as developed in the progress of the case, we will endeavour to give our readers the substance in a few words.

There are in our city two or three Churches, known as Reformed Presbyterirns or Covenanters, which, together with one in Philiadelphia, and two or three in Philadelphia, and two or three in other places in this section of the country, form a Presbytery, having no fellowship with any other Ecclesiastical body. Its members refuse to recognize all civil government, upon the ground that it is not founded upon true Christian principles. In accordance with this rule of faith, they abstain from the elective franchise, take no part whatever in political affairs, decline office, and in fact renounce all rights of citizenship. Of course a careful obedience of the plainest teaceings of Divine Law save them from being brought in personal conflict with the civil authority; and thus they live political nonentities in a land of equal political rights, privileges, and duties. Rev. JOHN LITTLE, Pastor of a church of this persuasion located in our city, was some time since guilty of teaching "that the Providential existence of Civil Government entitles it to conscientious obedience." Also of "exhorting to the use of all Constitutional means for the repeal of the Fugitive Slave Law." For teaching these heresies, principally, he was put upon trial, complaint preferred before the Presbytery, the sentences quoted above being the specifications of the most important chasges, as near as we can glean them from the metaphysical disquisition out of which we have attempted to obtain a brief narrative of the case. It is complained that the language objected to in the first charge involves a direct violation of the most important tenet of the Church in question; and that to which exception is taken in the second is thought to countenance and recommend the Elective Franchise.—The defense set up in the first point is based on the construction to be placed upon the word "conscientious"—the defendant claiming that he did not use it as implying an obedience to statutory law, *because* it was human law, and through fear of man, or of the penalties affixed by man; but on the contrary, *that* obedience to law which would only be operative or binding *because* its dictates were identical with those of the Divine law. In other words "conscientious obedience" with the

in Warsaw is the object of every tyrant's aspirations. Have even the kings and kaisers of Europe compassed it? Have all the standing armies, the Censorships of the Press, the knout, the dungeon, or Siberia, been sufficient to keep the immaterial thought, which is the prophet of things to come, from practising its mighty alchemy in its secret cell? Imitative as we are of the Old World tyrannies, and gladly as our rulers at Washington would vie with Pope or Emperor in crushing thought and strangling opinion, it is luckily beyond their power. Slavery has not yet succeeded in fully establishing its censorship and its *espionage* in the Free States. Supple as its tools have shown themselves, and ready as they would be to do this, if they dared, they have not yet dared make the attempt. The very selfishness of the Anglo-Saxon race would array itself against it. With freedom of thought, freedom of speech and freedom of the press, it will be the fault of this generation of Abolitionists if tney do not maintain that wholesome agitation which the owls and the bats hate like the light itself, but which is necessary to create the life and strength that is to prepare the nation for the final and crowning process of this chapter of its history.—E. Q.

New York, September 18, 1851.

WE, the undersigned, do pledge ourselves, that at the ensuing election, to take place in this State, on the 4th day of November next, we will, in voting, faithfully and fairly carry out the 8th resolution of the Union Meeting at Castle Garden, held on the 30th of October last, which Resolution is in the following words:

"Resolved, That, in the opinion of this meeting a further agitation of the Slavery question in Congress would be fraught with incalculable danger to our Union, and that we will support no candidate at the ensuing, or any other election, for State Officers or for Members of Congress, or of the Legislature, who is known or believed to be hostile to the peace measures recently adopted by Congress, or any of them in favour of reopening the questions involved in them for renewed agitation.

—The above Pledge has been kept in active circulation in this city for several weeks, and had been signed a few days since, as the *Journal of Commerce* assures the public, by over nine thousand persons. As it was presented at the Anti-Slavery office for signatures we conclude that the most hopeless places and persons have been visited, and that there is not a man—using the term within the utmost latitude—within the boundaries of the city that has not been asked for his name. Those moreover who would start such a measure for public approval would not be very scrupulous as to the means they took to show that it was successful, and a suitable number failing of those who can write their names, those who sign ⋈ mark his, and those who will sign anything, the Directory would offer an unfailing resource.

That there should be, however, even nine or ten thousand men in New York who are willing thus to pledge themselves is no frightful matter. The marvel is that it has taken so long a time to find that number. New-York is notorious for the multitude of its groggeries, and for the class of disreputable and abandoned persons who are in the habit of congregating in such and similar resorts of the idle and dissolute. They are to a man in favour of the Union, and opposed to the agitation of the Slavery question in any other way than by mobbing Anti-Slavery meetings, and catching runaways. Then are there not the Churches, such churches as Dr. Spring's and our other Doctors' of Divinity, who maintain that obedience to the Fugitive Slave Law is our first duty, and obedience to the Law of God a duty that, wherever it may come, comes after that?—And have we not the *Journal of Commerce* and the *Herald* as the respective organs of these two powers—the Church power, and the Grog-shop power—to agitate this movement against agitation, and to marshall the friends of Union and Slavery to their protection? And who can count the shop-keepers, some selling raw cotton, and some cotton manufactured, who have the firmest faith in their Multiplication Table, whatever they may think of their Decalogue, and are quite certain that the bonds of the Union are nothing more than long and short staple, and that the Articles of the Constitution are the articles daily quoted in the Prices Current, and are to be maintained at all hazards?—Surely among all these there are more than ten thousand who will maintain the Compromises, who will agree to run down "a nigger" any pleasant day for the mere fun of the thing, and pledge themselves not to vote for any body who will not permit all Mexico to be annexed, and Slavery re-established there without so much as a word of remonstrance. The *Journal of Commerce* deserves to lose the confidence of its Southern friends if it can do no better than this.

MR. GORSUCH'S LETTERS.

THE letters of the Rev. Mr. Gorsuch, which we published two weeks ago, are having a wide circulation in Southern papers, and are, of course looked upon as a faithful statement of the transactions which preceeded and followed the death of his father at Christiana. What additions have been made at the South to the real facts of the case may be seen by the extracts on our first page from Southern papers. For some of these Mr. Gorsuch is not responsible, but not, it would seem, from any scrupulous regard for the truth on his part, but only, probably, because he was too wise to say anything which was notoriously untrue or which would be easily detected as false.

His first letters were followed by another written and published by way of explanation. He had, in one of the first, referred to the Attorney General of Pennsylvania as equally failing in his official duty with the Governor of the State. This statement he corrects as follows:

I conceive it to be an act of justice to call attention to the remark I made in my letter to Gov. Johnston, in regard to the Attorney General of Pennsylvania, Hon. Thomas M. Franklin. Contrary to the practice in Maryland, I have learned that the Attorney General of Pennsylvania has no jurisdiction in criminal cases, and therefore the inactivity of Mr. F., in the premises, was not censurable. I am glad to say, to the credit of that gentleman, *that he volunteered his presence and assistance at the recent investigation at Lancaster, and thus proved his loyalty to the Constitution and laws, and zeal for the vindication of public justice.*

In regard to no other part of that letter have I one solitary retraction to make.

That the Reverend gentleman should have been deeply moved by the event at Christiana, can of course, surprise nobody, but the sympathy which may have been excited in his behalf will receive a check when it is understood, as is clearly shown in the following letter of Attorney General Franklin, that the bereaved son was consenting to make his filial piety an instrument to forward the object of a political clique:

To the Ed. of the (Lancaster, Pa.) Union & Tribune.

SIR: In a letter dated the 18th instant, addressed to Governor Johnston, by the Rev. J. S. Gorsuch, of Washington, which the writer thought fit to publish without waiting for any reply or explanation, he assailed the Governor in the most vindictive terms, and imputed to him and to me, inactivity and gross dereliction of duty in regard to the murder of his father near Christiana. I cannot consent to be placed in a different position in reference to this matter, from Governor Johnston, upon consultation with whom all the steps have been taken consequent upon the lamentable affair, and in pursuance of whose suggestion I took part in the investigation. If, as the writer now acknowledges, I have proved my loyalty to the Constitution and laws, and my zeal for the vindication of public justice, the Governor is also entitled to the credit which belongs to him, of having placed it in my charge as a matter of public duty.

The course pursued by the Rev. Mr. Gorsuch has been most extraordinary, and a reference to the dates of the transactions may afford some clue to the motives which have actuated and the influences which have prompted it.

The murder of Mr. Edward Gorsuch took place, on the morning of Thursday, the 11th instant. A number of arrests having been made of persons suspected of participation in it, a hearing of the case was fixed before Alderman Reigart, for Tuesday, the 16th instant, at 11 o'clock, A. M. At the time appointed, I appeared in behalf of the Commonwealth, prepared to assist in taking part in the investigation. The Rev. Mr. Gorsuch was then present: I was made acquainted with him; he was apprised of my connexion with the case, and I had considerable conversation with him on the subject. In consequence of the absence of witnesses, the hearing was postponed to Tuesday, the 23d. After the postponement Mr. G. went down to Christiana, where he wrote a letter which has been extensively published, dated Sept. 17th, containing a pretty correct and fair statement of the facts, and giving credit to the public authorities for doing everything necessary to bring the transaction to light and the offenders to justice. He then proceeded to his residence in the city of Washington, and there, on the next day, the 18th, indited the letter which contains the injurious imputations I have alluded to. Whether the writer could, in the meantime have acquired any additional information which could have induced the entire change of tone, temper and feeling, from that which characterized his letter of the previous day, or whether it is not more probable that he was subjected to the evil instigation of some determined and unscrupulous political enemy of the Governor, I leave to the public to determine. His publication made no change in my course on the second hearing. From a sense of personal dignity, however, I avoided as much as possible, any intercourse with the Reverend gentleman, who seemed so entirely devoid of Christian feeling, and to have so far lost sight of his obligation to his fellow men as that publication showed; and his retraction of the 25th inst., could not have been prompted by anything which occurred on the second hearing. This statement will enable the public to judge of the conduct of Mr. Gorsuch, and to those who have used him as an instrument in endeavouring to prejudice Governor Johnston.

THOMAS E. FRANKLIN.

Sept. 19th, 1851.

JERRY OF SYRACUSE.

A correspondent of *The Tribune* gives some further particulars in relation to Jerry and his escape, which are interesting. We copy the letter below, only remarking that in the charge of his being a desperate character we put not the slightest faith. He may be, or he may not be so; of that we know nothing; but it is no more likely to be true because there is a rumour to that effect. All coloured men, in public estimation, are bad characters, by virtue of their colour; and fugitive slaves are not only wicked by the original taint, but are doubly damned for being fugitives. The question would very naturally arise—'what sort of a fellow was Jerry,' and ninety-nine men out of a hundred, throughout the country, who never heard of him before, would answer unhesitatingly, 'of course he was a bad man.' This is a sort of justification with which people solace themselves for hating negroes.

The Tribune's correspondent writes:

The supposed fugitive Jerry is a fine, athletic, robust man, probably about 30 years of age. He is a mulatto man, and rather light-complexioned at that. Those familiar with the value of human flesh, put his worth as high as $1,500. His character in this community is not a good one. He is rather recognised as a desperate character, and was in the Penitentiary just previous to his arrest on the charge of being a slave. No one, however, knows of anything positively bad of him. At the time of his first capture, he was told it was on a trivial charge, and, pleading his innocence and ignorance, he allowed himself to be manacled, and not until he was ironed was he told that his crime was liberty. When informed, he was perfectly overcome. The spirit in the man was crushed, and he was borne off to the Commissioner's office without resistance. On his way there, and throughout the entire examination, Jerry expressed his abhorrence and utter disgust of Slavery, and that he would rather do or suffer anything than be taken back. At the time of his first escape, he ran through the streets as fast as he could, and, manacled as he was, well-nigh outstripped those in pursuit of him. When recaptured, he was laid on a cart, almost naked, heavily manacled and strongly guarded by six or seven citizens (!!) and policemen, (who were armed with the stakes of the cart,) and driven through the streets rapidly to the Police Office, followed by an immense crowd. That was a fearful sight for Syracuse, and could not fail to arouse in every heart the deepest indignation and disgust. While on the cart, Jerry cried for everything but Slavery. "Do anything with me, but do not take me back to Slavery!" was his repeated exclamation. The crowd were addressed by Foote of Michigan and Ward of Massachusetts. The Deputy Sheriff attempted to stop Foote in his speech, but the crowd would not allow it to be done. He was in the midst of the Declaration of Independence, which the crowd insisted on hearing. Ward's speech was short, but effective. He counseled the citizens to come together and see the thing done. If a man was to be taken from this city back into Slavery, against his will, and in chains, it would be well to see how it was done, and who should do it. When Jerry was taken into the back room of the Police Office, in addition to the manacles on his hands, he was heavily chained. This he resisted, but without much effect. In the final escape chains and all were taken. The general belief is that he has gone to Canada.

Those who were there most fierce when Jerry first escaped did not chase him up as they should. Only one or two of their number volunteered their services to guard the fugitive after his re-arrest; and our citizens *en masse*—Merchants, Bankers, Salt Manufacturers, Mechanics, Book-keepers, and, indeed, all of every class were very backward in assisting to retake Jerry, or in offering their services to guard him after he was retaken. This unanimity of sentiment must have appeared somewhat singular to the *man-stealers*. G. B.

☞ THE Convention, which was in session at Syracuse, when Jerry left it on the wrong side and in so unconstitutional a manner, did not let the occasion pass without signifying their recognition and appreciation of that event. The meeting was closed up with what Charles Remond would have called, "in the days when we went" lecturing, a "snapper," which cracked thus:

Whereas, Daniel Webster, that base and infamous enemy of the human race, did, in a speech, which he delivered himself in Syracuse, last spring, exultingly and insultingly predict, that fugitive slaves would yet be taken away from Syracuse, and even from Anti-Slavery Conventions in Syracuse, and whereas the attempt to fulfil this prediction was delayed until the 1st day of October 1851, when the Liberty Party of the State of New York were holding their Convention in Syracuse; and whereas the attempt was defeated by the majestic and mighty uprising of two thousand five hundred brave men, before whom the half dozen kidnappers were but "as tow:"

Resolved, Therefore that we rejoice that the city of Syracuse, the Anti-Slavery city of Syracuse, the city of Anti-Slavery Conventions, our beloved and glorious city of Syracuse, still remains undisgraced by the fulfilment of the satanic prediction of the Satan's Daniel Webster.

Resolved, That the gratitude of our hearts go out to the God of the oppressed, for the defeat of this attempt to replunge a poor brother into the horrors and hell of Slavery; and that, although we are pleased to know, that the outraged and indignant people spared the life of every one of the kidnappers, we, nevertheless, feel bound to declare, that if any class of criminals deserve to be struck down in instant death, it is kidnappers.

Resolved, That, notwithstanding the enactment of the "Fugitive Slave Law," and the general acquiescence in it, under the influence of devil-prompted speeches of politicians, and devil-prompted sermons of priests, give evidence that this is a doomed and damned nation, we, nevertheless, cannot forbear to derive some little hope from the recent resistance to kidnappers in Pennsylvania, and from the resistance to them, yesterday, in Syracuse, that a patient and long-suffering God has not left this superlatively wicked nation to perish.

Resolved, That every fresh demonstration of the character and claims of Slavery, seems to bind the principles of the Liberty Party still closer to our hearts, and to make it more and more manifest that we have no right to vote for any person for civil office, however high or however low the office may be, who is not an out and out Abolitionist.

—GOING BACK.—Once in a while our Northern and Southern contemporaries parade, with great glee and triumph, the fact that some slave, who had foolishly left behind him the flesh-pots of Southern Slavery, had come to his natural appetite again, after a taste of Northern freedom, and returned again to enjoy the blessings of the patriarchal institution. The *Montgomery* (Ala.) *Advertiser* of the 10th ult. tells a story which explains the motives, doubtless, which induce many a fugitive to risk his own liberty for the sake of others whom he has left behind him for a season. This omissary, as he is called, was arrested at Montgomery, and the *Advertiser* relates these facts concerning him:

He is about forty-two years of age, and says his name is John, and that he belongs to Alex. Shaw, of Marshall county, Miss. He is five feet ten inches high, and of light complexion; he would pass for a dark-skin white man.

For a long time, we learn, he passed to and fro unmolested—no one suspicioning him of being a negro—until finally it was discovered, from conversations between the slave, that he was tampering with them. He pretended to be a fortune-teller, told the fortunes of many of the slaves to the effect that they were to be free in a short time. He told them that the Queen of England had passed through this country, and that she had made a decree that they were all to be free by Christmas! He made repeated efforts to induce them to go with him to a free State, and is said to have exhibited a large roll of bank bills as an evidence of his ability to convey them safely off.

When his conduct reached the ears of the masters, in order to test the truth of the statements of the first, we learn that a number of slaves on different plantations were called up, separate and apart from each other, so that one could not know what was wanted with the other, and that all told the same tale with little or no deviation, proving conclusively the truth of their statements. Steps were then taken to arrest him, but when search was made he was not to be found. It was but a few days after these revelations that he was arrested by the Marshal, Mr. Coleman, in this city. When arrested he claimed to be free.

He was represented by the negroes in Lowndesto be armed with pistols and bowie-knives; but when arrested in the city he had nothing of the kind in his possession. Neither had he any money about him.

He says he has been a runaway about three years. From his actions in Lowndes, doubtless he has spent some time in the States, and has been sent hither on a mission to assist in the business of inciting slaves to leave the service of their masters and accompany white emissaries to the free States. That he had, when among the negroes of Lowndes, a considerable roll of bank bills, there is little doubt, and was armed as was stated; for when Col. McGinny spoke of lying in watch for him, one of his negroes, a trusty, devoted servant, begged him to desist from the attempt, although avowing that his life would be not in danger.

From the statements of these negroes in Lowndes, he was frequently in this city, and was conversant with most of the intelligent slaves of this city and vicinity.

Taking these revelations in connection with McCoy, the itinerant clock-mender, it looks as though a screw was loose in our community. A little investigation might bring to light many revelations to the interest and safety of our people.

PENNSYLVANIA POLITICS are not, that we know of, one whit worse than those of her Sister States, but she is the inventor of the new 'dodge' of treason to affect a local election. The Gubernatorial election took place on Thursday of this week. What the Christiana riots, and the indictments growing out of it had to do with it will be seen by the following letter which appeared a few days ago in a Harrisburg paper. Who would'nt be a politician, and a member of one or the other of the great parties?

HARRISBURG, Saturday, Sept. 27, 1851.

MR. EDWARD MCPHERSON—*Dear Sir:* In reply to your letter of yesterday, inquiring of me as to the truth or falsity of certain expressions used by the Hon George W. Woodward, while on a recent visit to this place, I would state, that on entering my hotel, (Buehler's,) where I have lived for about two years, and where Judge Woodward was also staying, on the evening of Thursday, the 18th instant, my attention was immediately attracted by a conversation in an adjoining room, which I could not, by any possibility, avoid hearing, between Judge Woodward and Richard M'Allister, Esq., U. S. Slave Commissioner at this place. Judge Woodward was giving his views as to the condition of the two parties, and the probable result of the pending contest for Governor. I heard him say, that while hundreds of Democrats were going over to Governor Johnston, he had seen but one single Whig who would oppose him on account of the agitation about Slavery, and that he was but recently from a sister State; that something must be done to counteract this movement, or else would all be lost. He said that the best thing they could do would be to get up a panic, and frighten the people about a dissolution of the Union! That in the present condition of things it could be done, &c.

Mr. M'Allister said "Yes, I concur with the Judge—we must get up an alarm, and frighten the community on this Slavery question!" Judge Woodward continued, and said: "I don't know that there is any cause for alarm; but it is better to raise a false alarm than that Johnston should be elected!"

This is the substance of what I heard; and the sentences marked with inverted commas are, word for word, in the language of the parties.

Very respectfully, &c. JOHN ADAMS.

RUNAWAYS.—Many slaves in Hampshire county, Va., are making the present a season of a "grand rush" towards Pennsylvania for what they term *freedom*, but what really is (says the Cumberland [Va] *Unionist*), nineteen times out of twenty, as the editor can testify from personal observation, the worst and most miserable and degrading species of Slavery. A large number have absconded from that vicinity within the last week, some of whom have been arrested, but the largest portion of them have as yet evaded pursuit

It is not an easy thing to run away from Southern Slavery, yet at least a thousand do it yearly. It is a very easy matter to run back again, yet we hear of hardly one a year who does that, and we are never sure that his motive is a desire to return to Slavery. Will not the editor of the Cumberland *Unionist*, who knows so much of the misery and degradation which fugitives flee to here, explain to his readers why they are such fools as to continue in so wretched a condition?

☞ THE Boston Aldermen have refused to grant the petition of Francis Jackson and one hundred others for the use of Faneuil Hall for the Anti-Slavery Bazaar in December. There was, we presume, but little expectation on the part of the petitioners that the request would be acceded to, but the Managers of the Fair were not disposed to take it for granted that because Mr. Webster could not have Faneuil Hall, they also were to be turned out. It was reason enough for petitioning, if there were no other, that the Aldermen were again reminded of how grievously they have offended Mr. Webster, how grievously they have repented the offence, and how implacable is his resentment. Faneuil Hall, however, fortunately is not the only commodious hall in Boston.

ANNUAL MEETING OF THE PENNSYLVANIA SOCIETY.—In default of the official report of the Annual Meeting of the Pa. A. S. Society, which was held, last week, at West Chester, Pa., we publish a full report made for the *Herald* of this Society. It seems to be made in a more candid and fairer spirit than that paper has ever before evinced in reporting Anti-Slavery meetings. The *Philadelphia Bulletin* also reported the meeting, and the same remark holds good with regard to that paper. Is it beginning to be understood that it is worth while even for the enemies of the Anti-Slavery Cause to know what are the principles and measures of the people who have created an agitation which is shaking the very Union to its foundations?

BOLDING, THE SLAVE.—MR. E. D. Culver, the counsel for Bolding, says, in a letter to the *Tribune*, that Anderson, the master, has executed a deed of manumission for his slave. He has assured Mr. Culver that he will, on his arrival at Columbia, whither he has gone, immediately ship the man to this city, where he may be expected in a few days. Mr. Culver adds that a history of the whole case will in due time be laid before the public. The autobiography of John Bolding, Tailor and Slave, could it be written, would greatly rival in interest that of "Alton Lock, Tailor and Poet."

TO CORRESPONDENTS.

S. M. Jr. Yours of the 9th inst. duly received.

S. W. The *Free Presbyterian* is published at Mercer, Pa.; the *American Baptist* at Utica; and *Zion's Herald* at Boston.

Communications.

BOSTON, October 5, 1851.

MR. GAY: I see that since Mr. Thompson has returned to England, he has asserted that there are five compromises, which our fathers certainly made with the slaveholder when they formed our constitution, and that Mr. Webb reports him to have said, at a soirée in Bristol, in answer to a speech made by Rev. Edward Mathews, asserting a contrary doctrine, "that he expressed, in strong terms, the absurdity and duplicity of their" (of those who hold this doctrine, if I understand him) "political enterprise under the name of Anti-Slavery action, as compared with the onslaught of the Abolitionists upon the selfishness and the hypocrisy, which form the true corner stones of the system of Slavery."

Permit me to say to him, through your paper, that while I hold with him the importance and the necessity of the moral action which it is the peculiar province of the Anti-Slavery Societies and people to urge on the consciences of our people, in my humble opinion it is no less our duty to correct the false impressions, made upon our community by the slaveholder, and now by him, of the pro-slavery character of our constitution, which has brought, and will continue to bring unless resisted, these legal decisions which are now such a disgrace to our land, but which, I cannot but think, would have been averted had our Abolitionists taken half the pains to circulate the facts that go to show our fathers did not mean to recognise that institution in any way that would make it a legal institution, in any one of these States, that they have done to show the contrary.

So long as Mr. Thompson challenged any one to meet him, while in this country, to discuss this matter, and then did not do it, when he had an opportunity, I do not think it right in him to return to England and make the assertions he has. What right has he to call us deceivers? What duplicity have we used? For my part, I have sent to the legislatures of all the Southern States, and to the Chairman of all the Committees in both houses of Congress, the views I entertain on the subject. Gerrit Smith, certainly, and the party attached, in New York, to the idea he entertains, so far as I can learn, never tried to deceive any or dupe any one. Fifteen hundred individuals in this city signed a petition to Congress to have the writ of Habeas Corpus enforced in the Southern States, by fining the Judges, District Attorneys and Marshals, if they did not render their assistance in doing it; and I cannot but think Congress took an idea from this petition, and, instead of doing what was asked of them, passed a law fining us if we did not return the runaway slave, a thing Mr. Webster says, in his speech of March 7th, we never agreed to do.

I have no doubt all of those compromises, which he asserts were made in favour of Slavery, could have been shown, without difficulty, to have been compromises in favour of Liberty. That all the attempts made by South Carolina and Georgia to fasten that institution upon the country were made so many occasions to so amend their language, as to make it proof positive they meant to do no such thing; and when the people of this country know the facts in the case, they will so decide. But they must first get rid of the impressions which the slaveholder has, for the past sixty years, tried to impress upon them, by fairly looking into the subject.

Respectfully yours,

G. W. F. MELLEN.

Miscellaneous Items.

—REVELATIONS ON BEARDS.—A. J. Davis, the well known Poughkeepsie clairvoyant, has issued an epistle on the subject of wearing the beard, in which he points out at some length his views as to trimming and shaving. It has been revealed to him that a mixture of Sweet oil and Scotch ale is the only composition which Nature delights to see rubbed on the whiskers of humanity.

—ABOMINABLE.—A woman has been tried and convicted, in Virginia, of teaching a slave to read the Bible, and sentenced to two years imprisonment in the penitentiary. According to the indictment, she "not having the fear of God before her eyes, but, *moved and instigated by the devil, wickedly, maliciously and feloniously*, did teach a certain negro woman *to read the Bible*, to the great displeasure of Almighty God." The story should be told in Austria: New England men are not inclined to believe it.

—THE Governor of Massachusetts has appointed Thursday, the 27th of November, to be observed as a day of public thanksgiving and praise.

—KIDNAPPER CAUGHT.—The *Richmond Times* of Friday morning, contains the following:

We mentioned, a day or two since, the arrest in Raleigh, of a white man, who gave his name as J. J. Wood, under circumstances so suspicious as to lead to the belief that he had kidnapped two coloured boys whom he offered for sale there. One of the negroes, a mulatto boy, belonging as it appears, to Mr. McDaniel, of Lynchburg, Va., was also arrested and committed to jail: the other escaped, but we learn, from the Raleigh papers of the 1st inst. that he has been apprehended and committed to Hillsborough jail.

On Monday, the case coming up for examination before Court, Mr. McDaniel came forward, claimed the mulatto boy as his property, and proved his title. The boy, of course, recognised his master at sight, and appeared gratified at seeing him. The other negro, now confined in Hillsborough Jail, is said to belong to a gentleman named Tucker, who resides in Halifax county, in this State.

The kidnapper, whose real name appears to be *Marshall*, has been committed to await the requisition of the Executive of this State. Officer Taylor, of Lynchburg, who accompanied Mr McDaniel to Raleigh, readily recognised Marshall *alias* Wood.

As the kidnapper exhibited a bill of sale for the negroes, he has probably added the crime of forgery to the other grave offences with which he stands charged. He belongs, probably, to that organized band of thieves who have operated on the borders of Virginia and North Carolina, for several years past. Negroes and horses appear to be the species of property most sought after by the band; though, we believe its members have not hesitated to commit burglaries when convinced that the booty would warrant the hazard of the undertaking. Several members of this band are now serving the State in the institution over which Col. Morgan presides; and we trust a concerted effort will be made by the people of Halifax, Pittsylvania, Henry, &c., to bring every scoundrel connected with it to justice.

—A YOUNG HERO.—Few readers can have perused, without interest and admiration, the account which we lately transferred to our columns from *The Hardy Whig*, of the recapture of seven runaway negroes in Pennsylvania by a Pennsylvania boy not over 14 years of age. He entrapped them to his father's celler, and there, in the most gallant manner, defeated all their furious attempts at breaking out, wounding three of them in their desperate efforts to escape, and keeping them securely until assistance arrived. The conduct of this boy presents a bright contrast to that of some *men* in Pennsylvania, who not only facilitate the escape of slaves from their masters, but instigate them to murder those who come in pursuit of them. It seems to us that a youth so gallant deserves some mark of distinction for his conduct. It will be recollected that, during the Southampton insurrection, there was a similar display of extraordinary gallantry by a mere boy, and that the Virginia hero was afterward appointed to a midshipman's post. We should like to see a similar honour conferred upon the Pennsylvania lad. We have no doubt that such a spirit would adorn the service, and, should an emergency demand, reflect new glory upon the country. [Richmond Rep.

Surely, this 'Young Hero' must not be suffered to pass unrewarded. He "entrapped" his victims, doubtless, by falsehood and treachery—enticing them into his celler by a proffer of rest and food, and then fastening them there, so that they could only attempt to force their way out one at a time, when he could knock them on the head, *a la* Buffalo. Shall heroism like this pass unrecompensed? We move a vote of a slave-whip, a coffle-chain and a dozen pair of handcuffs for this young Pennsylvania object of Virginia admiration. If there is a new Filibustier expedition against Cuba or and other foreign possession got up five or six years hence you might safely bet on his being in it.—*Tribune.*

—Captain Burbank, of the slave brig Chatsworth, was arrested at Baltimore on Thursday last, on a United States bench warrant, and committed in default of bail.

—"FOR CUBA!"—Yesterday morning, a man about 50 years of age, genteelly dressed, having a white ribbon with the above significant words printed in gilt tied around his hat, on which was also a white rosette or cockade, got on the cars at Dexter, and was bound, as our informant tells us, for St. Louis, where there is quite a gathering of "patriots" bound for a Cuban Expedition.—*Detroit Adv., Friday, 10th.*

—Mr. Joseph A. Woodward publishes in the Charleston papers a letter, in which he asserts that John C. Calhoun, in his last hours, made known to several of his confidential friends his despair of preserving the federal government, as well as his conviction that resistance to the then pending measures of the North, if they should be carried out, would be the duty of the South, and of each single State of the South, even if no more than one could be found willing to act.

—On the 6th inst., as an overseer of Dr. Peebles, in Washington county, was in the act of whipping a servant girl, a negro man who was present at the time attacked him and stabbed him twice to the heart. Dr Peebles, who was also present, struck the negro with a loaded whip. The servant then turned upon his own master, and had it not been for the timely interference of other negroes, the doctor would himself have been killed. A jury, composed of citizens of the neighbourhood, gave the negro a fair trial and sentenced him to be hung. This sentence was carried into effect on Monday morning, the 7th inst.—*N. O. Picayune.*

—RED SNOW.—A correspondent of *The Rochester Democrat* thus remarks upon the red snow found in the Arctic regions by the *Rescue* and *Advance*

"How many *new things* excite the wonder of this age The Red Snow was known on the Alps more than 2000 years ago. Pliny mentions it in his history. Agassiz found it in abundance on the glaciers of the Alps a few years ago. He says that at the height of 7000 feet above the sea, there has long been on the snow of the Alps red snow a few inches deep and miles in circuit. It is on the surface of common snow. It depends on a microscopic plant, a lichen, with some animal infusoria. Agassiz states that at 9000 feet ten kinds of plants, infusoria and some crustaces, have been found, and that these give a deep red color to the snow. As this substance grows finely in such elevated position and in a temperature far below the freezing point, it is not strange that a temperature of 40 or 80 degrees should dissolve it, and the infusoria and crustaces, and tinge the water with deep red, or that such should be the composition, that it can be preserved for a considerable time. The substance may not easily take on chemical action."

—A CLAIRVOYANT PROPHECY ABOUT SIR JOHN FRANKLIN.—In turning over the exchange papers this morning, our eyes fell upon the following paragraph, which purports to have been cut from a paper called the Edingburgh *Advertiser*, but of what date it is not said:

"On the 17th of February last, a clairvoyant, whose revelations are given in Dr. Gregory's late work, stated that Captain Austin was at that moment in lon. 95 deg. 45 min. west, which corresponds exactly with the actual position of the place where he is now found to have passed the winter. According to her statement, Sir John Franklin was at the same time in lon. 101 deg. 45 min., or about 400 miles to the westward; he had been previously relieved, and a third ship was then frozen up along with his two."

Happening to have the work of Dr. Gregory, which is here alluded to on our table, we turned to it, and found sure enough that on page 806 of the American edition, it is recorded that a female in the magnetic state, while examining certain letters said to have been written by Sir John Franklin and Captain Austin, declared that they were at that moment (February 17th, 1851,) in the longitudes above given. The book itself was published several months since, and long before the return of Captain Austin's expedition.

We next turned to our files of the London *Times*, and found the report of Captain Austin published, at length, in that paper of September 12th, stating, in the course of it, that, from the 14th February, 1851, until after the 18th, "he was fast to the fixed ice, between Cape Martyr and Griffith Island." Now, this point, according to our rude measurements, on Johnson's map of the Artic Zones, is just about 95 45, west longitude from Greenwich.

Here then we have a prophecy giving precise numbers, and distinctly recorded previous to the time when any knowledge of the event referred to could have been had, and which turns out to be quite correct. Clairvoyance, which has been getting somewhat into disrepute, will probably be looking up hereafter. It has never before had—that we are aware of,—so decided and signal a success.—*Post.*

—COLOURED PEOPLE IN CANADA.—The Board of the Baptist Missionary Convention of the State of New York have recently sent Messrs. Wheelock and Sheldon, as a deputation to ascertain the condition of the coloured people in Canada West, particularly those belonging to Baptist churches. They report that the number of coloured people in Canada West, about 30,000; and say that the white inhabitants represent them generally as moral, industrious, and good citizens, with no greater proportion of ignorant and vicious than among the whites. They report their Baptist brethren there as worthy of being assisted by the Convention in maintaining schools and the ordinances of religion; but in relation to other assistance, they say:

"We found, in all the places we visited, that respectable coloured people, in churches and out of churches, were united in their testimony that contributions of clothing and provisions, for distribution among the fugitives, except for the aged and the sick, would prove a curse rather than a blessing. In the States there has been much said about the destitution and sufferings of the fugitives, and much has been done for their relief. This reported destitution and suffering, we find, has been greatly exaggerated. None need assistance of this kind but the aged and the sick."

They go on to say that much imposition has been practiced upon the benevolent in this country, in making collections for them, a large portion of which never reaches them.

—THE RIGHT SPIRIT.—A man called on David Paul Brown, of Philadelphia, a few days since, saying to him, "I have a case, Mr. Brown, which I wish you to manage for me." "I am happy to see you, sir What is the nature of your case?" "I wish, sir, to procure your services in obtaining a runaway slave." "You cannot have my services," was David's answer. "Mr. Brown, I will pay you well for your services." "Money cannot pay my services, nor enlist them in such an unholy cause," was the reply. "Well, will you not recommend me to some gentleman that will undertake it for me?" "No *gentleman*, sir, will be engaged in so mean a business." The slaveholder then despaired of procuring the least aid, either directly or indirectly, from this noble specimen of man. He took his hat, and remarked, "Then as you will not give me any assistance, I must bid you good morning, Mr. Brown." "You can't do a more agreeable thing, sir," was David's honest and prompt reply.—*Roch. Dem.*

—GEORGIA AND SOUTH CAROLINA.—The *Charleston Mercury*, in announcing the election of the "Union Ticket," in Georgia, by a large majority, remarks:

"This is the present position of Georgia, and the sort of co-operation she tenders us." A long article introduced with these words, designed to show the uselessness of awaiting the action of other States in favour of secession, concludes as follows:—

To what then are we tending? What aim have we we before us? Are we satisfied with our condition under a Government that is notoriously spreading all its vast and increasing powers to ensnare, fetter and destroy us? If we are not willing to live under an Abolition Government,—if we have not made up our minds to lie down forever in abject submission to "an irresponsible despotism" and "a vulgar tyranny"—in what way shall we commence resistance? In what way can South Carolinians commence resistance, but in South Carolina, by the forms of our own Government? This is not only the way to get co-operation, but it is the only authoritative and the only respectful way to ask for it. It is the co-operation of States that we desire,—well, we must demand it in the name of the It is co-operation in action, that we seek for,—well, let us act, and then the Southern people will understand, and not till then, why it is that we invoke their sympathies and call for their aid. When we present our bill, let it be for work done, and not for conjectural undertakings and pledges unredeemed.

—WE learn that a shocking murder was committed recently near Austin. About sunrise in the morning, a negro stopped at the house of a Mr. Baker, and inquired the way to a neighbour's. As the family were about sitting down to breakfast, Mr. Baker asked the negro to stop, which he did. While he was there, Col. Robertson, of Austin, called, and upon examination found the negro to be a runaway. He and Mr. Baker then tied the negro and shut him up in a room. After Col. Robertson left, the negro got loose, and, upon Mr, Baker's attempting to tie him the second time, he resisted and stabbed Mr. B. with a knife Mrs. B., seeing her husband in such a perilous situation, ran to his assistance, when the negro turned and stabbed her, killing her instantly. He then cut Mr. B. several times in the back and side and made his escape. There was no person there at the time, but the screams of the children soon brought in some of the neighbours, who did everything they could for Mr. B., but there is little hope of his recovery. The intelligence of the affair created great excitement in Austin, and almost every man in the city, as well as those of the neighborhood for several miles around, were out in search of the murderer.—*N. O. Picayune.*

—THERE are 326 more free negroes in the District of Columbia than in the whole State of Kentucky; the former has 9,973, the latter 9,737.

—THERE were only 62 deaths in Boston during the last week.

—GAMBLING is becoming a crying evil in Cincinnati.

MARRIED.

MCCLINTOCK—EMORY.—At Carlisle, Pa. on Thursday, Oct. 9, by Rev. Professor Tiffany, Rev. John McClintock, D. D., of New York, to Mrs. Catherine W. Emory, of Carlisle.

HUNT—WARD.—At Louisville, Oct 1st, Dr. Robert P. Hunt to Mrs. Sallie Ward, late Mrs. T. Bigelow Lawrence.

DEATHS.

DELANO—At Danskamar, near Newburg, on the 10th inst., Warren, son of Warren Delano, Jr., aged one year and 10 days.

WHEATON.—At Providence, R. I., Robert Wheaton, Esq., of Boston, only son of the late Hon. Henry Wheaton.

WARRINGTON.—At Washington, on the 12th inst., Commodore Warrington, U. S. N., aged 69 years.

Annual Meeting of the Rhode Island Anti-Slavery Society.

THE Annual Meeting of the Rhode Island State Anti-Slavery Society, will be held in Mechanics' Hall, Providence, on Wednesday and Thursday, November 5th and 6th, commencing at 10 o'clock, A. M., on the first day named.

Friends of the slave, in the State where the freedom of conscience, in its broad import, was first proclaimed! need we urge *you*, upon an occasion like this, to respond to this call? Need we say to you that the enemy you oppose is not only the friend of Slavery, at the South, but of a tyranny at the North far more degrading than any which has ever found the sanction of law on our continent? Need we tell you that your rights have been invaded and trampled upon in the efforts of the oppressor to strengthen the African's chains?—that your homes are made prison houses—that your hands are commanded to perform the work of the despot's blood-hound—that the liberty of conscience, which you have boasted for two centuries, is erased from the record of your rights—that the patriotism of seventy-six has become the treason of fifty one—and that the war, thus ruthlessly commenced, and wantonly urged, is proclaimed already to be one of extermination against what you, as republicans, hold most dear? At such a time, need we make our plea in tears, or urge the claims of Freedom in lengthened words? May we not *know*, that what you have been, you will continue to be,—that what you have failed to do, through lack of belief in the recklessness of your enemies, you will determine to perform, at whatever sacrifice?

Come to our meeting—sit with us, counsel us, encourage us, help us! Eloquent defenders of our cause will be here, to warm your hearts with living thoughts; and every effort will be made to render your stay agreeable to you and profitable to your cause.

In behalf of the Rhode Island Anti-Slavery Society,

GEO. G. CLARKE, *President.*

AMARANCY PAINE, *Secretary.*

THE SIXTEENTH PENNSYLVANIA

ANTI-SLAVERY FAIR.

THE Fair will be held in December. The Managers appointed by the Female Anti-Slavery Society invite all those who are interested in the great cause to which their labours are devoted, to aid them in their work.

The times call loudly upon us for faithful and efficient effort. Let us be zealous and untiring in our endeavours to arouse those over whom we may have influence enough to give us their aid.

Anna M.

Miscellany.

THE PRETENDED MIRACLES IN FRANCE.

THE trial of Rose Tamisier, a woman 33 years old, before the tribunal of Correctional Police at Carpentras, in the south of France, on a charge of "outraging religious worship," by fabricating a sham miracle in the church of St. Saturnin, near Apt, has been continued several days. It has been already stated that this woman had for some time pretended to be the subject and witness of miraculous events, and last autumn imposed on several of the clergy. The bleeding picture in the church was, however, the affair that drew public attention to her pretensions. In the examination of the witnesses,

M. Caire, formerly *vicaire* at St. Saturnin, said that he knew Rose at the time he resided in that place, and considered that she had a marked tendency to do extraordinary things. His opinion was that her piety was not very enlightened. For his part, when her pretended miracles were related, he had refused to go up to the chapel, and recommended the curé to put an end to the scandal, for the sake of religion. This led to an altercation, and the curé ended by saying that if witness did not demand his removal from the parish, he would. Witness accordingly left the parish. As he had been the confessor of the woman, he positively refused to answer any questions whatsoever as to her character and conduct. M. Chavard, a priest, formerly of Notre Dame des Lumières, and at present of Marseilles, said that, in order to see whether Rose really had the spiritual graces to which she pretended, he got her to engage in a *nouvaine* with him to demand a prodigy in his favour. Before the end of it he, in order to catch her in a snare, represented that when at prayer one day before the altar of the Miraculous Virgin, he saw in a splendid vision glittering with light the Virgin Mary holding the infant Jesus in her arms; that Jesus dropped him a letter, written in characters of gold, and that on opening it he read "Peace be with you, my son! I have nothing more precious to give to those my heart loveth!" that after reading it the letter suddenly vanished; that he had then seen three hearts, to one of which a cross was chained; that from one of them blood dropped into a chalice held by a hand, that he had then heard the voice of an angel saying, "Take and drink without hesitation, for this blood will communicate to thee force to resist the rude trials which await thee!" that after drinking, the chalice suddenly became changed into a bishop's mitre, which floated before his enchanted eyes! Rose declared that precisely at the same time she had seen the same vision, and she explained what the different things signified. M. André, curé of Beaumettes, said he considered the miracles as juggling tricks, and he proposed to expose them by a publication in a religious periodical, but was prevented by the ecclesiastical authorities. He found that Rose belonged to a sect which had lately sprung up in the church under the direction of a man named Vintras, the members of which pretended to have the power of working miracles and seeing visions M. Crozat, one of the *vicaires* of St. Saturnin, said he considered the miracles of Rose as impostures. M. Grand, curé of the same parish, was then called, and his presence in the witness box excited great interest. He said that on the 10th of November last, Josephine Imbert had called on him to state that she and Rose Tamisier, being alone in the chapel of Calvary, had seen blood issue from two wounds of the Saviour in the painting representing the descent from the cross placed above the altar. He sent her away, with instructions to inform him if she should again observe the same thing. In the morning of the 13th of December, Josephine called on him, and begged him at once to go to the chapel. He found Rose alone in it, kneeling on the steps of the altar. She was in a sort of ecstacy, and did not utter a single word on seeing him. After about ten minutes, Rose said, "Look now, if you wish to see the blood flow!" He lighted a candle, and got on the altar. He saw several drops of blood flow from the wounds of the right hand and the side of Christ. He sent for M. Bonnot, one of his *vicaires*, and for Dr. Clement. The latter, on arriving, burst into laughter on being told why he had been sent for. But, having got on the altar, he touched one of the wounds with his finger; and, smelling the finger, said, "It is blood!" The doctor then applied a pocket handkerchief to the wounds of the hand, and on examining the stains found that they were of blood. He three times repeated the experiment with the same result. Afterwards the blood ceased to flow. The same phenomenon was remarked with respect to the wounds on the side of Christ. The doctor, becoming impatient, rolled the pocket handkerchief to a ball in his hand and roughly rubbed the painting. The blood then ceased to flow, but it was observed that the stain on the pocket handkerchief perfectly represented a heart. Dr. Clement was astonished, and cried, "It is prodigious!" The doctor then added that for all the world he wished he had not been a witness of such a thing, for that all his professional brethren would turn him into ridicule. He, however, related what he had seen, and the matter became publicly talked of. On the 16th of December, Josephine Imbert again informed witness that the picture was bleeding, and he went to the church. A large crowd was present, the bell having been rung to collect the faithful. Rose was again before the altar. He got on to the altar, and clearly saw blood flow from the wounds; the mayor of St. Saturnin and Dr. Clement, who were with him, saw the same thing. The blood was not touched for half an hour, and then it was wiped off with a pocket handkerchief; it again, however, began to flow.—The Archbishop of Avignon arrived at St. Saturnin on the 20th of December to examine into the affair. He expressed the wish to be allowed to enter the chapel before any one else; but Rose said it was absolutely necessary that she should go there alone to say her customary prayer. The prelate reluctantly consented to let her enter the church first, with Josephine Imbert and a woman named Jean, her cousin. About an hour and a half after the archbishop was admitted; but M. Grave, sub-prefect of Apt, hurried before him, and getting on to the altar, wiped away the blood with a pocket handkerchief. The consequence was that the prelate saw nothing. The next day witness (the curé) went to the church to say mass; there was no blood then on the picture, but a quarter of an hour later it began to flow. On the 5th of February he was told that Rose had declared that something supernatural was about to take place in the chapel. The chapel was then locked up, and he had the keys. Blood was that day seen on the picture. The chapel had been sealed up until within a few days before, in compliance with the orders of the ecclesiastical authorities, who had declared that there was no miracle. He could not tell to what cause the extraordinary facts he had related were to be ascribed. Rose had always been considered a good girl, and her conduct was irreproachable. The mayor of St Saturnin deposed that he had seen the blood on the picture. He could not say that it was caused by a miracle, but it was inexplicable and supernatural. The woman, Jean, cousin of Rose, was then called, but appeared very reluctant to give evidence, and she only replied by monosyllables to the questions put to her. She was, however, made to state that Rose had given her a pocket handkerchief stained with blood from the picture; also, that on one occasion, after communicating, the consecrated wafer remained on her tongue for half an hour without dissolving; that she had then felt herself irresistibly attracted to Rose's bed, and gave her the wafer with her tongue, Rose receiving it on her tongue. That circumstance had always appeared supernatural to witness, and the result of divine inspiration. Josephine Imbert stated that Rose asked her to write to her, and that she replied that she could not write; whereupon Rose said, "You will soon know how to do so!" and after a while, feeling an inclination to write, she took pen in hand, and wrote without the slightest embarrassment. Since then she has continued to write, though she never received any lessons. She several times accompanied Rose to the church, but never saw her put blood on the picture. When on such occasions they entered the chapel, Rose was accustomed to kneel at the altar. When Rose felt she was about to receive a grace from heaven she directed her to go and seek other witnesses. When Rose felt there would be no miracle she returned quietly home. Witnesses never locked Rose in the church. Her conviction was that the bleedings of the picture were caused by divine intervention, and that Rose was holy. Dr. Clement was then examined. He described how he wiped up the blood on the picture, as related by the curé, M. Grand. He could not, he said, explain to himself how the thing had been caused, and did not think that any satisfactory explanation had been given of it.—The tribunal then adjourned.

The following is an account of the last two days' proceedings on the 2d and 3d, which have not yet been published: Marie Anne Antheman, of Cadenet, said that seven or eight years ago Rose fell into an extacy at her house; and one evening she found her kneeling, but her knees did not touch the ground. She passed her hand between the floor and her knees. Rose gave her an account of the appearance of blood on the picture of St. Saturnin; but it was not to the same effect as that given to others. A widow named Roche deposed that, though an intimate friend of Rose, Rose refused to receive her at the time of the miracles; an other witness said that on the 13th of December, she saw the curé enter the church with Josephine Imbert and Madame Jean; at that time Rose was alone in the church, kneeling before the altar. Two witnesses stated that Rose's father had said of her miracles, "that they were like carnival masquerades." Mme. Mestre said that after the miracles had become known, she went to the inn of Madame Jean, where "the Saint" (meaning Rose) lived, to get her to pray for her. Not finding any one in the lower part of the house, she went up stairs, and heard voices in a room. On listening, she distinguished the words, "There is a large crowd at the chapel, demanding to see the saint." "Ah, yes!" answered some one, "we'll show them saints!" and thereupon loud laughter, accompanied by gross language, arose. Witness attempted to enter the room, but a woman and a man declared that she could not go in, and pushed her rudely away. From that circumstance she was convinced that an audacious mystification had been attempted. Widow Pourpre proved that Madame Jean told her a gross falsehood with respect to the miracles. M. Carlavan, curé of Banon, said that on hearing of the miracles, he went to St. Saturnin, on December 20, the day the Archbishop of Avignon arrived. Witness waited to the next day, and the curé of St. Saturnin gave him a bed. Early in the morning he demanded the key of the chapel, that he might go and say his mass, but to his surprise the curé's servant told him she had not got it. He went towards the church, and presently saw the girl Imbert; he followed her, and in a few seconds saw her joined by another girl, who whispered mysteriously in her ear. Afterwards this second girl covered her face with her hands, as if not to be recognised, but witness, from the description of the person, subsequently ascertained that she must have been Rose Tamisier. Rose, he was afterwards told, had driven away some women who had entered the church with her. On that day she assured the curé, in presence of witness, that the miracle would take place, but it did not, and she intimated that the reason was, that the curé had wished for it with what God considered too much curiosity. Witness was of opinion that there had been no miracle, and so wrote to the archbishop. His opinion was shared by the ecclesiastical commission nominated by the prelate. Before leaving the box, the witness appealed to Rose to tell the truth in the matter, and to say if, as she had once proposed, she was willing, on being left alone in the chapel, to have her hands bound, and then effect the miracle. She replied very sanctimoniously, and raising her eyes to heaven, "The will of God be done in all things and everywhere! I am at the disposal of God; he can do with me what he will. As to taking an engagement to work the miracle, it does not depend on me to cause the miracle. I have never taken such an engagement, and never will!" M. Colignon, chemist, and M. Sauliers, statuary at Apt, deposed that they had made experiments to produce the same effect as that of the blood flowing from the picture, and they found that it might be caused by a leech disgorging blood. They rolled a leech in a piece of linen, and caused it to deposit several drops of blood on an oil painting; these drops preserved their form. Ten minutes afterwards they were wiped away with a white pocket handkerchief, as Dr. Clement had done at St. Saturnin; and twice obtained the same marks as he had done. They repeated the experiments several times on different groups with the same result; and an hour after could produce stains on linen. Their opinion was that Rose might have employed a leech. A man named Gay, and his wife, said that they had gone to the chapel in December, at three o'clock in the morning, in order to be the first to see the miracle. A little after Rose Tamisier and Josephine Imbert arrived, and went into the chapel, where they remained alone for some time. The witness then heard Rose say, "All is ready—go and tell the curé." Josephine then went away. This concluded the evidence for the prosecution, and witnesses were then called for the defence. The first was a gendarme, named Briol. He said that on the 20th December he was sent to St. Saturnin, and stationed in the chapel to preserve order. After the archbishop went away on that day, Dr. Clement applied a pocket handkerchief to the picture, but there were no stains. Another gendarme then examined the painting with a lighted candle, but the wounds of Christ were quite dry. After about ten minutes, witness noticed that the wound on the side became much redder, and presently he saw with profound astonishment that blood began to issue from the painting, and to form little drops. He applied his handkerchief to the painting, and it became stained. He repeated the same operation with the same result. His comrades saw that the stains were of blood. He could not produce the pocket handkerchief, having sent it to his mother. The witness complained of the ridicule which had been thrown on him for his connection with the affair. Some other witnesses were then examined, but they merely deposed to the flowing of blood from the picture, after the prayers of Rose. The father of Josephine Imbert admitted that Rose had given lessons in writing to her daughter during three weeks; and Josephine herself, on being called, retracted all that she had said as to the power of writing having been miraculously conferred on her, stating that she had long practised writing in secret. The president of the tribunal then interrogated Rose, and she said, in reply to his question, "I never took anything from the tabernacle. I admit having communicated supernaturally, sometimes in the presence of witnesses, sometimes alone; but that did not depend on me. I felt a movement of fervour—my mouth opened—and I found the consecrated wafer on my tongue. I only once heard the tabernacle open, and that was the day on which the candles became lighted by enchantment. I never had a false key or any instrument for opening locks. I had the key of the vestry, but gave it up when rumors unfavourable to me began to spread. The number of supernatural communions I have made is six; three of them after I gave up the key of the vestry. These communions, with one exception, took place in the church. The exception was when Madame Jean brought me the half of the consecrated wafer on her tongue from mass and placed it in my mouth. The wafer was quite hard. I considered that a communion, as I was in a state of grace, having confessed the previous day. I did not prepare the affair with Madame Jean. God permitted it. That was after the conversion of Madame Jean. Never in my life did I place blood on the picture. I would sooner have my head cut off a hundred times than be guilty of such hypocrisy. I am ready to become a martyr to the truth. I went to the chapel with Josephine. We prayed together, and when I felt my visions coming on I told her; we then saw the blood on the picture, and she went to bring in people. Josephine never locked me in the church; she has, however, left me alone in prayer, but that was not to enable me to place blood on the picture. I had marks on my breast; the curé, Dr. Bernard, and some other persons, saw them. The linen produced bears the stains caused by those marks. The handkerchief produced contains the stains caused by the blood on the miraculous picture on the 10th December. I intended to do nothing with the pocket handkerchief. I asked Madame Jean to wash it. I did not think that that was irreverent to such precious blood, as I intended to purify it before washing. I had the same vision as M. Chavard; I do not wish to know whether he laid a snare for me in telling me that he had a vision. I never gave lessons in writing to Josephine. I merely told her that she would be able to answer my letter, and she did so. It is not true that I ever made coarse jokes with Madame Jean with respect to the persons who came to see the miracle. As to the buttons for the repair of the curé's coat, they were sent to me miraculously. With respect to the awakening of the Abbé Sabon early one morning, I sent my guardian angel to do it, and the angel struck the three blows on the table. My reason for wishing to go into the chapel before the archbishop was that the people might not prevent me from entering into prayer. I never entered the church in the night in the month of December. When I came to St. Saturnin I was not aware that miracles were to take place. I have not had communication with a person connected with the sect of Michael Vintras; I only recognise the Catholic, apostolic, and Roman religion." On being taken back to prison, Rose was hooted by the crowd. In the sitting of the 3rd M. Barret, advocate, presented the defence of the accused. He began by reading testimonials to her piety. He declared that he believed the marks on her breast were not intentionally caused; if they had been they would have endangered her life. He could not explain how they came there, but according to some writers, they might have been caused by the force of imagination. He denied that Rose belonged to the sect of Vintras. That sect had only existed for a few years, and for upwards of twenty years Rose had borne mysterious marks on her person. She was accused of having outraged the Catholic religion, but if such had been her intention, why should she have subjected herself to punishment by relating what had been done? Was it likely, besides, that a girl so pious would have dared to open the tabernacle? As to the affair of the picture, there were circumstances difficult to explain. Credible witnesses had declared that, after wiping the blood away, they had seen new drops form themselves. He could not say that there had been a miracle, but no natural explanation had been given of it; the persons who made experiments could not reproduce exactly the same circumstance. Rose had offered to be bound and to repeat the miracle, but that had not been accepted. He then at some length contended, that if even all the facts alleged against the accused were admitted, they did not amount to a violation of the penal code. A crime consisted in the the intention, and Rose had never any intention of outraging religion. The Procureur of the Republic then presented his requisitory. He entered into an elaborate examination of all the circumstances, and contended that they clearly proved the guilt of Rose. The profanation of the sacred wafer was, he observed, formerly punished with death; but since the repeal of the law of sacrilege, in October, 1830, imprisonment only was inflicted. He demanded that, in virtue of article 262 of the penal code, she should be condemned to six months' imprisonment, the maximum of the punishment. The tribunal then retired to deliberate, and in half an hour returned with this judgment:—Considering the facts charged against Rose Tamisier do not constitute the offense foreseen by article 262 of the penal code, but that foreseen by article 1 of the law of March, 1822, the tribunal declares itself incompetent." The judgment drew forth marks of astonishment from the advocates and auditory.—*Glasgow Examiner.*

THE ARCTIC EXPEDITION.

THE RETURN OF THE ADVANCE—CURIOSITIES BROUGHT HOME—INCIDENTS OF THE VOYAGE.

The unexpected news of the arrival, on Tuesday, of the Brig *Advance*, which was fitted out some sixteen months since by Mr. Grinnell, of our city, for the purpose of obtaining information in relation to the expedition of Sir John Franklin, was received with the greatest enthusiasm; and when it was known that all who had left in the *Advance*, and in her consort, the *Rescue*, were safe, the feeling of joy was unbounded. Hundreds visited the Navy Yard, some to gratify mere curiosity, and others from higher motives. The officers and men of the *Advance* have brought with them many curiosities, a description of which will not be uninteresting to the readers of *The Times*, and to this end we went on board the *Advance* yesterday, and through the courtesy of the officers, and Lieut. Lovell in particular, we are able to give a more minute account than has appeared, yet owing to the number of persons making inquiries, and the excitement of the occasion, it is not as complete as we could have wished.

The race of people who inhabit the country adjacent to Baffin's Bay and its tributaries are so little known, that anything in relation to them is caught up with avidity. This arrival furnishes us with a sight of some of their distinctive characteristics, in dress and otherwise. The dress of a married lady is composed of a pair of short seal skin pants, fur outside, extending nearly to the knee joint, where it meets the legs of the boots, made of the same material, or of deer-skin. The upper part of the person is covered with a "Jumper," or a kind of sack with a hood for the head, and sleeves, made whole with the exception of a place for the face and arms. This also is made of seal-skin or deer-skin, and in the warmer weather is covered with a fancy-coloured cotton cloth sack. In the coldest and wet weather the cloth sack is removed and a seal-skin covering, without fur, placed in its stead. This composes their whole dress. The dress of an unmarried lady is distinguished by a broad band made of fancy figured webbing about two and a half inches wide, sewed on each side of the front of their pants, extending nearly the whole length of them. A married woman can also be distinguished from an unmarried one by the hair, which in both cases is tied upon the top of the head, and the ends of that of the married are coloured blue, and of the unmarried red. This enables a gallant to act the amiable without danger of making advances to some one already married, and getting a stray shot from an injured husband. The boots are made very neatly, slender and well proportioned. The upper leather is coloured. They tan deer-skins with urine, and their seal-skins are dressed in a beautiful manner, simply by drying and rubbing them with a smooth stone. A pair of slippers completes the wardrobe of a lady in the Esquimaux country; these are made of deer-skin, and neatly fringed round the tops with white rabbits' fur. The clothing which was shown us was made in a very tasty and strong manner, every thread used being made of the sinews of the deer, and of course very durable. The dresses of the males are very similar to the married ladies, with the exception that they are longer and rather heavier. The Danes are scattered about among the Esquimaux, and furnish them with what few foreign articles they may want, which are limited to steel for their spears, and some few ornaments for their dresses and colouring for their hair and ladies' boots. The seal furnishes them with almost everything they seem to require—food, clothing and even fuel.

"Kyacs" are a kind of boat used by this people, and are, certainly, very curious affairs, four of which were brought in the *Advance*. They are made by stretching seal-skins over a light frame-work of wood, shaped very much like a flattened cigar, both ends being very sharp, with a hole in the top about 14 inches in diameter. The whole length of a boat is about twelve feet, by 14 inches in width, and 8 inches deep at the centre. The boatman slides his legs and hips through the aperture in the top of the boat, extending his legs lengthways, while from his hips up are outside. This part of the body is covered with a seal-skin, made the same as a "Jumper," and lashed with drawing strings at the bottom, to a rim round the aperture in the boat. The boatman propels his craft with a double-bladed paddle, about seven feet in length, made of light wood, and slightly made; the main part but about 1 1-2 or 2 inches in diameter, and the blades 4 inches wide, and ornamented with ivory. With this he moves his boat through the water, at a very rapid rate. By a dexterous movement with his oar, an expert boatman will completely turn his boat over, and come up on the opposite side, still retaining his accustomed situation. In this fragile vessel he pursues his avocation of spearing seals in the roughest weather, for which purpose he has a barbed spear several inches long, made of steel and very sharp, which is attached to an ivory point about 8 inches in length, the whole to a staff seven or eight feet in length and 2 1-2 inches in diameter; to the steel is attached a line, forty feet in length, made of the hide of the Walrus, and this is fastened to a bladder made of the skin of a seal and filled with air, laying on the after part of the boat. When the spear enter the seal, it is arranged so that it disengages itself from the ivory point, by the point slipping at the same instant from the staff, but is attached by a string and floats with it, while at the same time the bladder to which the line is attached, is thrown overboard, preventing the seal from sinking any farther than the length of the line; the staff and seal are then recovered at his leisure. For killing water fowl, of which there are but few, a sharp, round spear is used, attached to a staff seven feet in length. These spears are thrown with astonishing accuracy, rarely, if ever missing their mark. Another manner, and the easiest by far of spearing the seal, is by doing it through a hole in the ice where they come up to breathe; they will frequently scratch holes through the ice from the under side, where it is several feet thick, to get fresh air; the natives are accustomed to the noise made by scratching and will hear them a long distance and watch for them, and as soon as they make their appearance they are at once killed and secured. The officers of the *Advance* also brought with them several Esquimaux dogs. These animals are very docile and peaceable in their disposition, allowing any one to handle them familiarly, but they may have changed somewhat in their disposition by being confined so long on board a vessel filled with civilized people; their appetites are very voracious, eating at one meal as much as would satisfy three common American dogs. Their appearance at first sight reminds one of the wolf, having a similar head, mouth and ears; their feet and tail are also similar to a prairie wolf, but the eyes are brighter and have a more intelligent expression (if the term may be used) than the wolf, or any other animal of the kind. Their size is near that of a small, well-set bull-dog, and very heavy. One of them on board of the *Advance* (a female) has long, straight hair, of a brownish white, tail the same; another, (male) on the back and sides and head, is black, and the other parts the same as the female, but the hair is shorter. They are very strong, and we witnessed one of them break a good-sized cord which he was tied with, without appearing to exert himself much in the effort.

Another great curiosity is the skin of a white bear, killed by one of the officers, which measures eight feet nine inches from tip to tip. The foot of this bear measures twenty-one inches in length, including the claws, and about fifteen inches wide; and the weight was about 1,800 pounds. He was killed with buck-shot, on the 4th September, 1850, while swimming in the water, under the bows of the vessel, impelled there probably by curiosity or hunger. They are easily managed when in the water, but on the ice it is very difficult to get near them after they are wounded. The officers of the Expedition killed quite a number, and one night encamped within fifty yards of one asleep, but being fatigued, did not disturb him.

A Horn of a North Whale presents quite a novel feature in the collection. These whales have a horn extending from the top of their heads forward, varying in length from one to *twelve feet*, are very straight, and grooved as if by art in spiral form. The groove is raised about the eighth of an inch, winding towards the point, and it is a very formidabie means of defense. The one brought home is about five feet in length, and two inches in diameter at the butt end, and running to a point at the other. These whales, which are very plenty, are spotted and about the size of a hump-backed whale. White whales with green backs were seen in large numbers, thousands in a school. Many whaling ships were seen near Melville's Bay. In this Bay many whale ships are wrecked every season. One captain was seen who had been wrecked THREE TIMES in one day, 75 deg. 30 min. N. Latitude; in the first place losing his own vessel, and barely escaping with his life to another, and another, which were successively wrecked the same day.

TRIBE-DE-RUSSE, or Russian Moss.—This is a moss similar to that which is found on rocks in many parts of this country, its chief interest is that Sir John Franklin and his party, in their former expedition lived on it for several weeks by boiling it in water. This information was furnished by a man of the name of HEPBERN, who was with Sir John and is now residing at Holstenberg, near Davis' Bay. It is said that this moss will support life three or four months.

RED SNOW WATER—This remarkable production was actually discovered on Grimson's Cliffs, Beverley Greenland, lat 76 deg. 3 min. At a distance, the tops of the cliffs appeared to be a deep red colour, as though the whole surface of the snow was the same, but upon a nearer approach it was discovered to be scattered about in small spots, from ten feet square down to mere drops, and was only a light scum. When melted, it still retained its colour, as it does at the present time. There seems to be no accounting for this singular phenomenon.

An iceberg was ascended, and the height measured, by the dropping of a lead ball, (not a very accurate way, however,) which was timed, and the height judged to be 300 feet above water. If this is correct, it must have extended under the water a great distance. It was ascended with great difficulty, being very steep, and necessary to cut a foothold for every step. In the ascent, Lieut. Lovell slid down, caused by a mishap, about 100 feet and when he picked himself up found that he was considerably bruised by the operation.

During the time that the *Advance* was frozen up in the ice, the men and officers practiced every day in drawing the sledges, as they were expecting every hour almost to have their vessel crushed, and their only means of escape was to travel by ice across Baffin's Bay to the nearest port, Uppernavia, a distance of between two and three hundred miles. Two sledges of provisions, enough for thirty days full rations, was all that could be taken along, and these were kept loaded and in readiness the whole time, to start at a moment's warning. The men also had their knapsacks packed ready for a move. Ten miles a day is all the distance that can be made in a day with a sledge—the ice being very uneven, and covered in many places with deep snow and frightful crevices.

For the amusement of the men, and to occupy time, a theatrical company was formed, and performed nightly to a large audience, using the deck of the *Advance* as a theatre, it being housed in. One evening, during the performance, the Mercury stood at 46 deg. below Zero, and the average during the day was 21 deg. Yet they did not suffer from the cold.—*New York Daily Times.*

THE NEWSPAPER PRESS.

THIRD ARTICLE.

As long ago as when Horace read one of his admirable odes or epistles to the Emperor Augustus and an admiring circle, we have no doubt that authorship was regarded as having attained its highest honour and widest influence. People in those days travelled in slow coaches—not even in slow coaches, but in sedans and on the back of thistle-cropping donkeys. Railroads were not even a dream of the wildest poetic fancy. Horace reading his scroll before Augustus was the foreground of the literary picture of the times: the incident would now belong to private life, and would partake of obscurity—for there has stepped in between the court and the author—a vast body, millions in number, known as the reading public, and these are not to be found in the palace alone, or the bower, or the study. They have abandoned in-doors in myriads, and swarm the rivers and highways—reading, literally, as they run. The steamboat and railroad have called for a body of reading for themselves; and we have been for sometime familiar with the vender, bearing under his arm the multifarious stock of cheap novels and the shouting boy on the pier-head or at the station, with his wet supply of morning and evening papers.

It is at length discovered that it is worth while to consider the subject of furnishing to travellers books on some method and principle of adaptation. They are grown to be a constituency too important to be overlooked—calf-bound folios and octavos will scarcely serve the turn, nor on the other hand are they to be put off with the mere chaff and refuse of the mill. Nor will books at random, in whatever form of print and paper they may appear, answer the purpose—there are too many fathers of families, with their sons and daughters interested to allow this. A great reading community on the wing—of every class, degree, sex, age, and condition, requires careful providing-for; it embraces a wide range—and involves no unimportant part of the education of the people—for although it may seem a singular proposition, there are thousands who never read nowadays except when in motion, and who can and only will read when travelling. There is also another division of this great body to be thought of—such as, from want of time of forgetfulness, have ommitted to purchase the books they needed, and are, therefore, thrown upon the judgment and stock of the steamboat and railway vender for a supply of books to carry home.

As long ago as 1849 that able and sagacious journal, the London *Athenæum*, appears to have foreseen the incidents and conditions of this peculiar trade—and its number for the 27th of January of that year will be found to have written as follows:—

"The new business of bookselling which the farming of the line of the North-western Railway by Mr. Smith of the Strand is likely to open up, engages a good deal of attention in literary circles. This new shop for books will, it is thought, seriously injure many of the country booksellers and remove at the same time a portion of the business transacted by London tradesmen. For instance a country gentleman wishing to purchase a new book will give his order, not as heretofore, to the Lintot or Tonson of his particular district, but to the agent of the bookseller on the line of railway—the party most directly in his way. Instead of waiting, as he was accustomed to do, till the bookseller of his village or of the nearest town can get his usual monthly parcel down from his agent in 'the Row' he will find his book at the locomotive library, and so be enabled to read the last new novel before it is a little flat, or the last new history in the same edition as the resident in London. A London gentleman hurrying from town with little time to spare will buy the book he wants at the railway station where he takes his ticket—or perhaps at the next, or third, or fourth, or at the last station (just as the fancy takes him) on his journey. It is quite possible to conceive such a final extension of this principle that the retail trade in books may end in a great monopoly: nay, instead of seeing the *imprimatur* of the Row or Albemarle street upon a book, the great recommennation hereafter may be 'Euston Square,' 'Paddington,' 'The Nine Elms,' or even 'Shoreditch.' Stokers may become authors in the intervals of business; and electric wires, touched by the fingers of genius, may print a canto or a history at every station. It is told of Mickle, the translator of 'The Lusiad,' and himself a printer, that such was his facility of composition that he could compose as an author and as a printer simultaneously; in other words, that he did without what is technically called 'copy.' Whatever may be the effect to the present race of booksellers of this change in their business, it is probable that this new mart for books will raise the profits of authors. How many hours are wasted at railway stations by people well to do in the world, with a taste for books but no time to read what is new! Already it is found that the sale at these places is not confined to cheap or even ephemeral publications; that it is not the novel or light work alone that is asked for and bought."

Upon which pre-statement of the matter the same journal in a recent number (Sept, 6, 1851) comments os follows:—

"The prophecy of progress contained in the above paragraph has been fulfilled so far as the North-western and Mr. Smith are concerned. His example, however, was not infectious for other lines; and till within the last three months when the great Northern copied the precedent, and entered into a contract with Mr. Smith and his son, the greenest literature in dress and in digestion was all that was offered to the wants of travellers by the directors of the South-western, the Great Western, and other trunk and branch lines with which England is intersected. A traveller in the eastern, western, and southern counties who does not bring his book with him can satisfy his love of reading only by the commonest and cheapest trash: for the pretences to the appearance of a bookseller's shop made at Waterloo, at Shoreditch, at Paddington, and at London Bridge are something ridiculous. This should not be. It says little for the public spirit of the directors of our railways that such a system should remain. Mr. Smith has, we believe, as many as thirty-five shops at railway stations, extending from London to Liverpool, Chester, and Edinburgh. His great stations are at Euston Square, Birmingham, Manchester, Liverpool, Edinburgh. He has a rolling stock of books valued at £10,000. We call his stock rolling, because he moves his wares with the inclination of his readers. If he finds a religious feeling on the rise at Bangor, he withdraws Dickens and sends down Henry of Exeter and Mr. Bennett; if a love for lighter reading is on the increase at Rigby, he withdraws Hallam and sends down Thackery and Jerrold. He never undersells, and he gives no credit. His business is a ready-money one, and he finds it his interest to maintain the dignity of labour by resolutely refusing to admit pernicious publications among his stock. He can well afford to pay the heavy fee he does for his privilege; for his novel speculation has been a decided hit—of solid advantage to himself, of permanent utility to the public."

All this is applicable, with a slight change of name and place, to our own country, and very properly raises the question of the regulation of the supply of Railway and Steamboat Reading. No books have yet appeared in this country exactly suited to this demand. An incident of the agitation of the topic in England suggests a difference in the intellectual condition of the two countries which should teach us to consider what we have done, and to stimulate us in our future endeavours. A principle circumstance in the new direction of the Literature of the Rail, is the republication, by consent of the proprietors, from the London *Times*, of an articlo on this subject. The article is in the usual vigorous, familiar, and masterly style of that great journal. Where in the American press can similar articles be found? The best intellect of this country, or at least the best intellect in its highest developements—has not yet found its way to the columns of our daily newspapers. Provision, more and more ample, is made for all the mechanical and business arrangements of the daily journal; but for leaders, and criticism, and correspondence, we are still immature. From the vast numbers of newspapers which pass into the hands of travellers, this is not the least important department of the Literature of the Rail—and we hope to see it so far and so rapidly advanced that before long those innumerable colleges and academies, the Car and Steamboat, will find some of its ablest Professors in the editorial chair of our daily journals.—*Literary World.*

A PARISIAN HORSE CASE.

THE law courts are about to be occupied with the most curious case which has ever come before justice since the mediæval ages. The rank and station of the parties concerned, the celebrity of the advocates engaged, and the subject under dispute, are all calculated to give universal interest to the cause It seems that some time ago the Prince de M—— became the purchaser of a famous horse, whose progenitor had once formed the brightest ornament of the *haras* of the Duke of Orleans. The steed in question, which had been destined to display the Prince's graceful horsemanship before the Parisian *belles* in the Bois de Boulogne,, was most carefully trained and most severely educated. He was pronounced by connoisseurs to be invaluble, from the beauty of his form and the grace of his paces, and numerous were the amateurs who flocked down to Viroflay to behold the paragon which the Prince had vaunted in the *beau monde* so loudly and so long. It became, however, a matter of some surprise that, with all the boasted excellences of the Prince's favourite, the animal never appeared either on the race course or the promenade: that while other coursers of infinitely less renown were daily establishing their fame and winning more solid advantages for their masters, this wondrous animal, by name Fontenoy, had never yet once entered the lists. By degrees the prestige inspired by admiration of the creature's undoubted beauty and apparent courage began, however, to wear off, and doubts were expressed as to the real intrinsic value of a horse about which so much mystery was made. Bets of course were laid as to the final result of all this care, and the disputants ended by proposing a match to the Prince which he could not refuse under any pretext whatever. It was then that, pressed and harassed on all sides, the unhappy owner of the envied treasure was fain to confess that the steed upon which he had fixed such anticipations of success and fame, which had cost him, moreover, such vast sums for board, lodging, and instruction, was in reality of no more value than the veriest drudge employed in the streets of Paris; that ever since the death of the English groom who had been in the habit of tending him the creature had seemed to take the whole human race *engrippe*, and had never suffered another being wearing the human face divine to bestride him to drive, or command him in any way whatever.—The Prince concluded this melancholy tale by declaring that, so great was his annoyance at the circumstance, he would give the sum of fifty thousand francs to any one who could tame the fury of Fontenoy without impairing his value. Many aspirants of course presented themselves; many were the propositions made to the Prince, and many trials accorded; but up to the beginning of last month no success had been obtained, and the competitors had all withdrawn in disgust, when the Baron de S——, well known in the sporting circles of the Continent, declared that he was disposed to try for the sum offered by the Prince. Accordingly, a day was fixed for the display of the Baron's skill, the trial of which was to take place in the ground belonging to the President's stables. All sporting Paris was assembled to behold the result, as the Baron had spoken with such confident security of his success that doubts were giving way to curiosity concerning the means to be employed. At the hour appointed the Baron appeared on the ground, seemingly careless and certain of the result. The steed awaited him in one of the stables which surround the ground. It was observed that the Baron was accompanied by an individual bearing the appearance of a mechanic, whose rough beard and unkempt locks of reddish hue bespoke him of the land beyond the Rhine. As the clock over the gateway struck the hour the stable door was opened, and out rushed the furious steed led by a halter, kicking, prancing, and foaming as usual.—A lane was formed, up which the groom in charge of the wild animal advanced, with pallid face and streaming forehead. At the end stood the Baron, seemingly calm and fearless, while the lookers-on were full of terror. The steed drew near, but the Baron moved not. At a sign the groom let go the halter, and the animal knowing no restraint, reared upon his hind legs, sporting with rage. His hoofs were even with the Barons's face, and still he moved not. Presently, as a loud cry from the bystanders announced the mortal danger in which the Baron stood, the coarse, uncombed individual we have mentioned darted suddenly forward, and placing himself before the furious brute looked at him steadily, and advanced a few paces, pointing his finger towards him. On the instant the creature paused, and sank to the earth trembling in every limb, his head dropped, and sweat burst from his hide in thick flakes.—To the astonishment of the assembly the man leapt upon his back and trotted soberly round the enclosure several times, then led him to the stable where he suffered himself to be carrsed and patted by the whole company, who were loud in their expressions of admiration at the skill of the horse-tamer, and in their congratulations to the owner of the horse. The fifty thousand francs were paid on the instant; the unwashed individual was of course questioned and cross-questioned, but he denied having any secret to disclose, and said that many of his country-men were endowed with the same gift. His name is Frantz Valdeck, and he comes from Goslar, in the Hartz.—He has been suffered to depart well laden with compliments, for money he never receives; and now it appears that the fiery steed has been so well tamed by his mysterious art that he is utterly valueless, his spirit broken, and his courage gone! The question at issue is now to obtain from the Baron restitution of the fifty thousand francs, besides damages for the injuries done to the horse. Jules Favre is said to be engaged for the defence; his belief in the omnipotence of magnetism, his power of illustration, will lend the most intense interest to his pleading; and they say that he has already convoked a consultation of all the great magnetizers, both French and English, to aid him by their testimony.—*Paris Correspondence London Atlas.*

Gleanings from Foreign Publications.

——Mr. ROBERT OWEN writes to the *Athenæum* concerning some machine which is apparently to lift the world to heaven, "It embraces the entire business of society in one machine, in which all its parts, physical and mental, are scientifically united, and so adjusted that each part is systematically adapted to every other part. Have you, Mr. Editor, any, the most distant, conception of such a machine of society?" The editor, well informed as he is, feels obliged to confess that he has not "the most remote conception of any such machine." We are glad to find the benevolent old man—whose long-enduring faith is really beautiful in its way—writing in the following strain: "I only wish my fellow-creatures were half as well taken care of in their old age as I have been—or as comfortable, contented, and in the enjoyment of as much personal happiness as I experience. I would not exchange my unpopularity with minds filled with the prejudices of the old world, the kindness of so many sincere friends, and the undisturbed quietness of my present enjoyments, for the patronage of all the authorities of the world. I have seen too much of the annoyance and discomforts attending popularity, to have any desire for the slightest portion of it—at my time of life especially."

——THE author of "Transatlantic Rambles; or a Twelve-month's Travel in the United States, Cuba, and the Brazils," a work just published by Bell, quotes from one of the Florida debates a startling specimen of Yankee pathos: "Mr. Speaker: Sir—Our fellow citizen Mr. Silas Higgins, who was lately a member of this branch of the Legislature, is dead, and he died yesterday in the forenoon. He had the browncreaters (bronchitis), and was an uncommon individual. His character was good up to the time of his death, and he never lost his voice. He was fifty-six years old, and was taken sick before he died at his boarding-house, where board can be had at a dollar and seventy-five cents a week, washing and lights included. He was an ingenious creatur, and in the early part of his life had a father and mother. His unc